

VOLUME EIGHT • NUMBER FOUR • WINTER 1987

HUMAN DEVELOPMENT

The Jesuit Educational
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Myths' Underrated Power



The Respectable Addictions



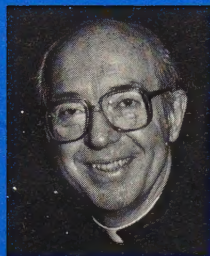
Making a Group a Community



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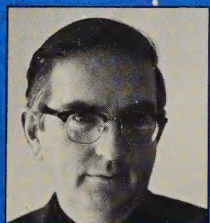
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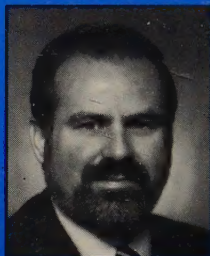
EDITOR-IN-CHIEF James J. Gill, S.J., M.D., is a priest and psychiatrist. While working at the Harvard University Health Services during the past 21 years, Father Gill has served as a consultant to many religious congregations, dioceses, formation personnel, and spiritual renewal centers throughout the world.



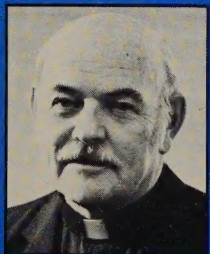
EXECUTIVE EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. Ms. Amadeo has counseled and directed workshops for clergy and religious men and women in the U.S., Canada, Europe, Africa, India, Australia, Nepal, and Asia. She teaches at the Pontifical Gregorian University in Rome, Italy.



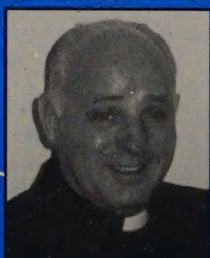
SENIOR EDITOR William A. Barry, S.J., Ph.D., is a priest, author, spiritual director, and lecturer. Presently, he serves the New England Province of the Society of Jesus as assistant director of novices, in Boston, Massachusetts. In the past, Father Barry has been vice-provincial for formation, director of the Center for Religious Development, and professor of pastoral theology at Weston School of Theology.



SENIOR EDITOR Loughlan Sofield, S.T., M.A., is a General Councilor of the Missionary Servants of the Most Holy Trinity. He is co-director of the Trinity Ministries Center, Stirling, New Jersey. Brother Loughlan has conducted workshops on psychology and ministry in North and South America, Europe, Australia, Africa, Asia, and India.



BOOK REVIEW EDITOR Jon J. O'Brien, S.J., D.O., is a priest, lawyer, and physician, board certified in psychiatry. He is Assistant Professor of Psychiatry and Associate Dean at the Georgetown University School of Medicine, Washington, D.C. Father O'Brien is a member of the Maryland Province of the Society of Jesus.



ASSOCIATE EDITOR John Carroll Futrell, S.J., S.T.D., is a priest, author, spiritual director, lecturer, and a former director of the Ministry Training Services, Denver. He is a visiting professor at the Pontifical Gregorian University and has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America.

The quarterly journal *Human Development* (ISSN 0197-3096) is published by the Jesuit Educational Center for Human Development, 42 Kirkland St., Cambridge, MA 02138. This is a nonprofit organization established to be of service to persons involved in religious leadership and formation, spiritual direction, pastoral care, and education. Subscription rate \$18.00 U.S. All other countries: \$25.00. Single copies \$7.00 in the U.S. & Canada. All other countries \$8.00. Second class postage paid in Boston and additional mailing offices. Postmaster: Send 3579 to Human Development, P.O. Box 3000, Dept. HD, Denville, NJ 07834. Copyright 1987 by Human Development. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the publishers.

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Letters to the editor and all other correspondence may be sent to **HUMAN DEVELOPMENT**, 42 Kirkland Street, Cambridge, MA 02138. (617) 547-1250.

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INFORMATION FOR AUTHORS

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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

Editorial Office: (617) 547-1250

EDITOR'S PAGE

TEACHERS MERIT UNDYING GRATITUDE

Below my shoreline retreat-house window, the pale blue waters of East Lamma Channel are calm but busy this sunny, warm morning. I've been sitting here fascinated by the interminably passing array of freighters, tankers, tugs and barges, ferries, fishing boats, and passenger liners—hundreds after hundreds of them, each one chugging its way in or out of Hong Kong's Victoria Harbor at its own resolute pace, and the smaller the vessel the noisier.

This enchanting sight brings back to mind, across nearly half a century, the memory of a swarthy chief boatswain who kept pointing across Long Island Sound as he taught our class of Navy midshipmen that when sailing into port "you leave the red channel buoys on your starboard." "Just remember," he said, "it's red, right, returning." In a thousand years, who could ever forget such vivid and concise instruction?

The ever-changing maritime view from this window brings back other cherished memories all the way from childhood. On Sunday afternoons my parents would take the four of us grade schoolers for a drive in the family Erskine to see the ships moored in the hundred or so docks along San Francisco's then-thriving embarcadero. We would stop at pier after pier to stare at the resting ships that were flying the flags of nations all over the world and declaring their owners by means of huge lettering on their smokestacks, like M for Matson Line, L for Lukenbach, and NYK for Nippon Yusen Kaisha. But what I remember with greatest enjoyment about those weekly waterfront tours were the geography lessons my father (a teacher by profession) gave us ship by ship, according to each vessel's place of registry, about such exotic places as

Japan, the Philippines, Panama, Stockholm, Brazil, and of course, Hong Kong. I can recall wishing that I could be a stowaway on almost every ship we examined, my father's descriptions of the sailors' diverse home ports and cultures were so appealing and exciting.

Another vivid memory comes to mind. The event occurred in a Spokane hospital when, as an intern, I was being taught the various skills related to the practice of obstetrics. I had just placed a newborn baby girl in a delivery-room bassinet and was checking the rate of her heartbeat, when I found myself wondering what sort of life this tiny one would go on to live: how much excitement, beauty, and joy would she experience as her life evolves? Then came the realization: it would depend almost completely on the persons who would enter her life. Would someone who loves the stars point out to her their shimmering beauty and name the planets and constellations for her one by one? Would some intelligent woman or man filled with marvel at our earth acquaint her with its geology, its laws of chemistry and physics, and the secrets of its anvil-shaped clouds and its northern lights? Would a lover of biology put her in touch with the magical nature of fireflies, flying fish, the double helix, and the human brain? Would music, literature, theater, history, art, and the Creator behind them all be presented attractively for the enrichment of her life by people who treasure them and want to share with her the richness of their knowledge and experience? Or would she live deprived of contact with inspired and inspiring teachers? I remember gazing at her and thinking what a sad and deplorable calamity that would be.

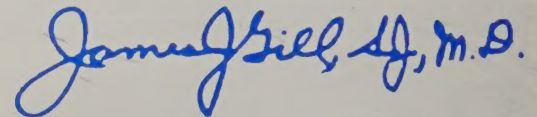
Recently I attended a reunion of my 1942 St. Ignatius High School (San Francisco) graduating class. About two thirds of the class were present for the long and joyful evening, including attorneys, engineers, restaurateurs, athletes, salesmen, clergy,

physicians—nearly everything. Every one of us made an impromptu speech, fortunately most of them brief. One theme was pervasive: we are grateful people. Speaker after speaker revealed that we have not forgotten how generously and profoundly our teachers, coaches, and counselors contributed to the fabric of our lives. In fact, it became clearer as the evening progressed that the older we graduates grow, the more appreciative we are becoming of the blessings God showered upon us through our dedicated and effective educators, several of whom were our guests at the reunion. I'm sure that none of them could ever have anticipated the outpouring of gratitude that so many of the alumni there were able to express so deeply and movingly that night.

So, *here's to all teachers*—those who prepare us to live here on earth and in heaven hereafter. May they feel lasting satisfaction over the immeasurable good they accomplish in the classroom, on the playing field, from the pulpit, or in the home. We ought to be thanking God daily for those who have given their time, energies, and talents for our instruction. We ought to pray, too, that God will inspire many of the young to pursue a career in education. The decades just ahead will call out for the services of hundreds of thousands of them. And

with what as a reward? The Book of Daniel promises it: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." (Dn 12:3)

Ships laden with precious cargo sail day and night out of this picturesque port of Hong Kong. Pilots in small, sturdy boats accompany them for a little while, until they are well beyond the shoals and headed safely into open waters; then the pilots return to the harbor and, shortly after, begin to escort other embarking vessels. They remind me of our good teachers.



James J. Gill, S.J., M.D.
Editor-in-Chief

Get a Second Opinion When Bypass Is Recommended

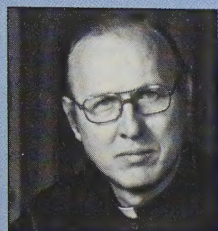
More than 200,000 patients undergo coronary bypass surgery in the United States each year. A recent study, conducted by Dr. Thomas B. Graboys and reported in the *Journal of the American Medical Association*, reveals that people with narrowing of their arteries but with hearts appearing strong and already stabilized by medication are likely to benefit from getting a second opinion even though a cardiologist has already recommended undergoing bypass surgery.

Dr. Graboys and his colleagues at Harvard's School of Public Health and Boston's Brigham and Women's Hospital studied eighty-eight patients whose doctors had recommended surgery as treatment for narrowed

coronary arteries. When these patients obtained a second opinion, seventy-four were advised to continue medication instead of having surgery; sixty followed this advice. Two and a half years later, all of the patients who chose medication were still alive, and 70 percent of them were active and employed.

Dr. Graboys believes that surgery is frequently chosen because patients mistakenly think it will provide a quick cure. He states, "There are no guarantees about sudden death or freedom from heart attacks, even with surgery. This [research] suggests that medicine may be as important an intervention as surgery."

AUTHORS IN THIS ISSUE



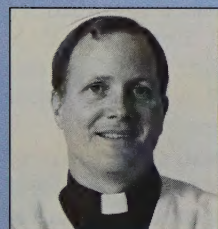
Father Jerome P. Theisen, O.S.B., is Abbot of Saint John's Abbey, Collegeville, Minnesota.



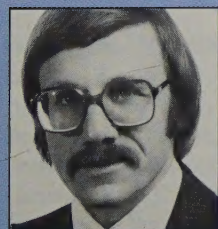
Sister Donna J. Markham, O.P., Ph.D., a licensed clinical psychologist, is President of the Dominican Consultation Center in Detroit, Michigan. She has conducted extensive research in group psychotherapy and psychoanalysis.



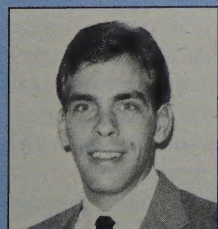
Father Gerald A. Arbuckle, S.M., Ph.D., has extensive anthropological research experience of religious life. He is the cultural anthropology lecturer at the East Asian Pastoral Institute, Ateneo University, Manila.



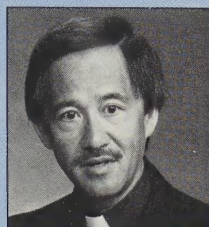
Father Brian Cavanagh, T.O.R., is Assistant to the Dean of Students, at St. Francis College, Loretto, Pennsylvania.



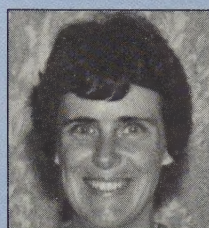
Len Sperry, M.D., Ph.D., is a faculty member at the Medical College of Wisconsin in the Departments of Psychiatry and Preventive Medicine. He is the author of numerous books and articles on psychology, spiritual growth, and health.



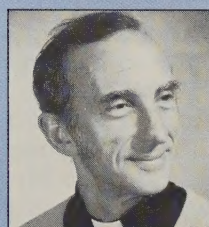
C. Lawrence Miller, S.T.L., currently on a leave of absence from the Diocese of Cleveland, has served as an educator and associate pastor. At the present time he is employed by the training division of the City of Cleveland.



Father Wilkie Au, S.J., Ph.D., is Director of Novices for the Society of Jesus of the California Province. He was formerly director of the Jesuit Collegiate Program and a psychological counselor at Loyola Marymount University, Los Angeles.



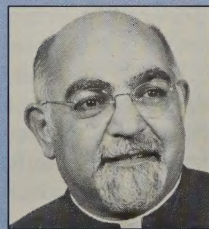
Sister Katherine Hanley, C.S.J., is Professor of English at the College of Saint Rose, Albany, New York. She is active in retreat work and in adult religious education.



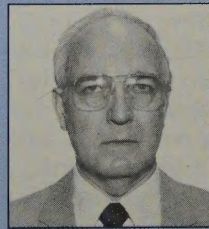
Father James Torrens, S.J., is Professor of English at Santa Clara University, California.



Sister Patricia Ryan, S.M., is a pastoral associate at St. Bruno's Parish in San Bruno, California. She has served on the San Francisco Archdiocesan Social Justice Commission and as a board member for the Campaign for Human Development.



Father Angelo D'Agostino, S.J., M.D., is a member of the staff of the George Washington University Medical School. He is also a faculty member of the Washington Theological Coalition, District of Columbia.



Daniel E. Jennings, D.S.W., is a Professor of Social Work at the University of Houston Graduate School of Social Work. He is also Director of Outpatient Services at Shalom Center in Houston, Texas.

What Makes a Group a Community?

WILLIAM A. BARRY, S.J., Ph.D.

Among apostolic religious there is a tendency to speak of community in language that can seem utilitarian. "Communities are apostolic; they do not exist for themselves, but for the apostolate." "We live together in order to enhance our work at St. John's High School." Yet these same communities are called to be "friends in the Lord." Friendship, however, cannot be utilitarian. If I have you as a friend for some ulterior purpose, then once that purpose is attained, I have no further need of you. You can be discarded. In such a case one could say that friendship never existed. No, friendship exists for its own sake. We are friends because I love you and you love me, not because together we can climb the Matterhorn or run a school or establish a parish. Perhaps because we are friends, we can do these things more easily, but these results do not constitute our friendship.

Even as I write these words, I can hear objections rising in me and in my readers. "But we would never be together if we were not Jesuits or Franciscans or Dominicans; and we would not be one of these if we were not apostolic." "Focus on community and friendship is like navel gazing; it uses up energy that should be expended on the apostolate." "One cannot expect friendship with everyone in a community; to do so is to invite frustration." "If I were not here for this apostolate, I would not choose to be with most of these people." These and other voices that rise in us reveal how problematic any community of apostolic religious is. Are we to be "friends in the Lord" or apostolic communities? In this article I want to propose that we can and must be *both*, but we can be both only if we first intend to be friends in the Lord. In other words, I will argue that community is an end in itself for all Christian groups, indeed, for all religious groups, and that the effectiveness of a group's apostolic

works varies in direct proportion to its approximation to a community of friends in the Lord. Of course their collaboration will feed their friendship, but only if first they intend friendship.

The argument will be based on the philosophy of John Macmurray, whose Gifford Lectures of 1953–1954 at the University of Glasgow have had a great impact on my recent theological reflection. In the beginning it may seem to the reader that we are taking the long way home, but I believe that it may, in the end, prove shortest. The long way home will, among other things, provide part of the map for a theology of the spiritual life of which community life is an essential element.

I AND YOU CONSTITUTE PERSON

In a closely reasoned argument, Macmurray concludes in his second series of lectures (*Persons in Relation*) that the unit of the personal is not the Self, but the "I and You." "Persons," he says, "are constituted by their mutual relation to one another. 'I' exist only as one element in the complex 'You and I.' " For present purposes I want to take his conclusion for granted. I also want to take for granted a further assertion, namely, that this unit "You and I" is not just a matter of fact, but a matter of intention; "I" and "You" intend this relationship. Finally, let me underline a very important implication of these assertions. Without at least one "You" with whom "I" am in personal relation, "I" do not exist as a person, since persons are constituted by their mutual relations. God is, of course, the primordial "You" constituting any "I," because if he did not desire the relationship, no "I" would exist.

Not only are relationships intended but the actions that constitute them are motivated. Macmurray argues that our "distinguishable motives are

relatively few and extraordinarily persistent." He then shows that the original personal motivation has positive and negative poles that he identifies as love and fear. These motives are personal motives because the behavior they motivate is communication and the need they express can only be answered by the action of another person. Love is for the other, the need to be in personal relationship with the other; fear is for the self, fear that the other will not respond to my need.

Macmurray uses the relationship of the infant and mother to illustrate this analysis of personal motivation. The human infant is totally dependent on a mothering person for everything, including life itself. Unless someone takes care of the infant, he or she will surely die. If that someone performs only the tasks needed for physical survival, but does not communicate caring, the infant will be stunted as a person and may even die. So the infant needs personal attention, needs to be loved (cared for) in order to develop as a person. But the infant is not just a passive recipient of caring. From the beginning, the infant has at least two behaviors that are communicative (even if the infant is not conscious of communicating): gurgles and coos of satisfaction and cries of dissatisfaction. The cries of dissatisfaction are motivated by discomfort and, ultimately, fear, at first the fear of pain, hunger, and death, and then, with growing recognition, the fear of loss of the caregiver. The gurgles and coos are motivated by satisfaction and rather quickly seem to become motivated by the presence of the caregiver; this latter motivation Macmurray calls love, a care for and delight in the other because the other is there for me. In the case of the infant we see the stark reality that underlies all intimate relationships: "Without you I am nothing or, at least, not the person I could be." This statement expresses the bipolar personal motivation of love and fear, love of your goodness and fear that you, who are so important to who I am, will withdraw your love. Fear is subordinate to love and presupposes love.

FEAR DAMAGES RELATIONSHIPS

This bipolar motivation underlies all personal development from infancy on. Ideally, fear is subordinated to love, so that the prevailing motivation of the person is heterocentric, love for the other. Even the best of parents are limited and sinful human beings, however, and so they will fail in some ways to provide all that the children need for integrating and subordinating fear for the self under the prevailing motive of love for the other. Fear for oneself can become the predominant motive, and then the behavior that is motivated is predominantly defensive and egocentric. Moreover, all human relationships are problematic; even in those in which positive motivation dominates, unintegrated fear is also present and can break out in

unintended behavior that is damaging to the relationship. How often it happens that we hurt close friends by questioning their motives or by acting with jealousy, and we wonder where these surprising outbursts come from. All of us harbor fears ourselves that are unintegrated into our positive motivation toward those who are close to us.

Now if persons are constituted by their mutual relations, any threat to an intimate relationship threatens the person's very being. Hence, the intensity of the emotions that accompany a significant change in a close relationship. It can feel like dying; one wonders how one can go on. A person may experience, with varying severity depending on the circumstances, all four of the stages of the dying process described by Elisabeth Kubler-Ross—denial, anger, bargaining, and depression—before finally coming to the fifth, acceptance (if one comes to it). Indeed, the fear of death, at its deepest level, may be the fear of the loss of all meaningful relationships and thus of personal annihilation. Be that as it may, the human situation is the daunting one of needing significant others in order to be oneself. Moreover, what I need cannot be coerced; I cannot force you to love me. Even in the ordinary realm of personal relationships, therefore, we exist by grace and not by the strength of our own will. In fact, this is exactly how we receive real love, as a gift, and our reaction is gratitude and joy, even if tinged by the fear that this cannot be happening to us.

Because of the vicissitudes of developmental history, personal motivation may be predominantly heterocentric or predominantly egocentric. Heterocentric motivation means that love for the other dominates and subordinates fear for oneself. Such heterocentric motivation, if it is fully positive, must, however, be inclusive of all those with whom the person is in relation. If I am positively motivated toward you alone, then I must fear all others with whom we have relation and, in the end, fear that you will join them and leave me. Fear will predominate over love. The argument can be repeated for groups of two, three, and so on. "We can, therefore," says Macmurray, "formulate the inherent ideal of the personal. It is a universal community of persons in which each cares for all the others and no one cares for himself." This ideal is, of course, the ideal of all universal religions. In the ideal, no one has to care for self because that care is done by all the others. To the extent that I have to care for myself, to that extent fear is at work.

FEAR PREVENTS FREEDOM

A predominantly egocentric motivation means that fear for oneself dominates and subordinates love for the other. Fear motivates defensive behavior, and one can defend oneself either by a submissive or by an aggressive attitude toward the other. In the first case I try to win from you by submission

what I am afraid I cannot get from you freely. In the second I try to wrest from you by power what I want. Both kinds of behavior are self-defeating because what I really want and need is the mutuality of a personal relationship. Indeed, to the extent that fear predominates in my personal motivation, to that extent I am unfree. In a masterly paragraph Macmurray summarizes this part of his argument.

I need you to be myself. This need is for a fully positive personal relation in which, because we trust one another, we can think and feel and act together. Only in such a relation can we really be ourselves. If we quarrel, each of us withdraws from the other into himself, and the trust is replaced by fear. We can no longer be ourselves in relation to one another. We are in conflict, and each of us loses his freedom and must act under constraint. There are two ways in which this situation can be met without actually breaking the relationship—which, we are assuming, is a necessary one. There may be a reconciliation which restores the original confidence; the negative motivation may be overcome and the positive relation reestablished. Or we may agree to cooperate on conditions which impose a restraint upon each of us, and which prevent the outbreak of active hostility. The negative motivation, the fear of the other, will remain, but will be suppressed. This will make possible cooperation for such ends as each of us has an interest in achieving. But we will remain isolated individuals, and the cooperation between us, though it may appear to satisfy our need of one another, will not really satisfy us. For what we really need is to care for one another, and we are only caring for ourselves. We have achieved society, but not community. We have become associates, but not friends.

The three attitudes (heterocentric, submissive, or aggressive) lead to three different modes of apperception or typical ways of perceiving the world, especially the personal world. The heterocentric attitude leads a person to have positive expectations of others; the world of persons is expected to be a world where mutuality obtains. A predominantly egocentric motivation leads a person to negative expectations of others. The submissive attitude expects a world where conformity is demanded; the aggressive attitude expects a world where power talks.

MUTUAL AFFECTION ESSENTIAL

The next step of Macmurray's argument draws us close to the issue of how we live together. No matter what the prevailing mode of apperception and motivation, people need one another in order to exist and to flourish; hence, they must work out ways of living and working together. When one of these modes of apperception is dominant in a group, a particular form of society develops. If fear of the other is the predominant motivation, the members will have to work out ways of living and working together that protect against what is feared. Where

the prevailing attitude is submissive, the society will develop ways of ensuring conformity without seeming to be coercive; "good form" and "the way we do things" become the norms of behavior. Where the prevailing attitude is aggressive, the society will develop ways of ensuring the rights of all so that power does not get out of hand; law is the means and obedience to it becomes the norm of behavior. Macmurray calls these two forms of association societies, reserving the word community for the association of persons where the prevailing motivation is heterocentric and the prevailing mode of apperception is what he calls communal. Macmurray explains:

Any community of persons, as distinct from a mere society, is a group of individuals united in a common life, the motivation of which is positive. Like a society, a community is a group which acts together; but unlike a mere society its members are in communion with one another; they constitute a fellowship. A society whose members act together without forming a fellowship can only be constituted by a common purpose. They cooperate to achieve a purpose which each of them, in his own interest, desires to achieve, and which can only be achieved by cooperation. The relations of its members are functional; each plays his allotted part in the achievement of the common end. The society then has an organic form: it is an organization of functions; and each member is a function of the group. A community, however, is a unity of persons as persons. *It cannot be defined in functional terms, by relation to a common purpose.* It is not organic in structure, and cannot be constituted or maintained by organization, but only by the motives which sustain the personal relations of its members. *It is constituted and maintained by a mutual affection.* This can only mean that each member of the group is in positive personal relation to each of the others taken severally. The structure of a community is the nexus or network of the active relations of friendship between all possible pairs of its members.

RELIGION OFFERS SOLUTION

Here Macmurray brings us back to the seeming dilemma posed at the beginning of this article. Community means friendship; its primary bond is the mutual love of its members, not some ulterior purpose. But we must say more. Such community is what all human beings long for; we want to live without fear, or at least with our fears integrated and subordinated to our love. We want to live in mutual fellowship, but we cannot do it on our own; that is the human puzzle, a puzzle religion alone can resolve. For only a universal religion offers a solution: belief in a God who is love, who loves without condition every human being, and who by grace enables us to cast out our fears and love one another. Because God wants and enables community, it can and does exist; the human desire for community is not chimerical, because God is love.

Wherever real religion exists, the thrust toward community in Macmurray's sense also exists. Indeed, real religion is the celebration of communion, a celebration of the community that exists and a pointer and incentive toward the community yet to be.

If my argument thus far is valid, then we must conclude that any truly religious grouping of interrelated people is at least inchoately a group of friends, or people who love one another in the Lord. The primary motivation for their togetherness is their friendship in the Lord and their desire to celebrate that friendship. The primary purpose is not to feed the hungry, to educate their children, to take care of the sick, but to enjoy one another's company in celebration of the Lord. Of course, because they love one another and that love is outgoing, they may decide together to do any or all of these other things. Indeed, such "works" demonstrate their love or flow from their love but do not make them a community. They are a community because they love one another. This conclusion applies to a couple, a family, a parish, a prayer group, a group of Jesuits, of Ursulines, of Benedictines, or of Cistercians. Of course, there will be a gradation of friendship in the group, but the "glue" that makes them a community is their mutual care for one another in the Lord. The examples chosen also indicate that community as Macmurray understands it does not require that the members live together, only that they be in direct relationship and intend mutual friendship in the Lord. In fact, Sandra Schneiders, in *New Wineskins*, envisages a community of religious who for good reason live separately.

Hence, a community of religious is defined by the intention of the members to be and become friends in the Lord, to let God overcome their fears of one another so that mutual love prevails. As with any other community of believers, a community of religious is not perfect. Since it depends on the intention of its members, all of whom are sinners with unintegrated fears, the intention may be withdrawn and fear may prevail. Community, like marriage and friendship, requires attention and work. There must be opportunities for celebration and for sharing and for reconciliation, especially opportunities for celebrating and sharing their mutual love of the Lord who brings them together. For any community is an endangered species. Macmurray observes: "The continuous possibility that hostility and enmity may break out between members of the community and destroy the fellowship is inseparable from any consciousness of it. For community is matter of intention and therefore problematical Moreover, the community so far achieved is imperfect, and contains not merely the possibility but also the evidences of failure." The opportunities for celebration, sharing, and reconciliation strengthen the motivation of love and help exorcise fears and overcome resentments.

The human situation is the daunting one of needing significant others in order to be oneself

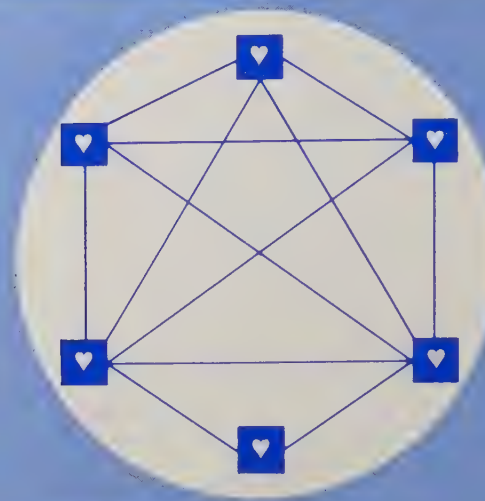
LOVE BRINGS OPENNESS

At this point one can hear the objecting voice: "See! I told you that stress on community would lead to navel gazing, absorption in the problems of community. The apostolate will suffer." The objection needs to be taken seriously. We have all seen individuals and groups so self-absorbed that they had no interest in anyone outside themselves. Individuals like this are in need of help to become less self-absorbed. When we try to help such people, through psychotherapy, pastoral counseling, or spiritual direction, we find almost always that fear and resentment are at the roots of the self-concern. Such people need to experience the relatively unconditioned love of other human beings and/or the actually unconditioned love of God. Groups that are overly occupied with themselves are in an analogous position. They are not really communities because fear is the predominant motivation. The fears may be projected onto outside groups, but they are nonetheless prevailing. The group fears the outside because of its threat to the integrity of the group. But if I, as a member of the group, have to demand (subtly or overtly) that you steer clear of the "outsiders," then it means that I am afraid that your intention to be a member will fail; fear is my predominant motivation. Our group is not yet a community. To become a community it needs help. Does the objection actually apply to a real community?

One can only argue validly from actuality to possibility, not the other way around. All of us have probably had some experiences of a family where love seemed to prevail over fear. That would be a community in Macmurray's sense. What was the family like? Was it not a family very open to the

Barry's Concept of a Religious Community

A network of friendship
between all possible pairs
of its members, who love
and mutually care for one
another in the Lord.



Primary purpose
is to enjoy one
another's company
in celebration of the
Lord. Their "works"
flow from their love.

inclusion of others? The parents' love for one another does not keep them from loving their children, their children's friends, and their children's husbands and wives. Such a family is at the heart of church and/or neighborhood or civic affairs. Let your mind dwell on such a family and see whether the objection holds.

I would invite you further to think of a group that at least approximated the ideal of community as friends in the Lord. I have lived in a few groups that I would call communities, one of them the New England Jesuit novitiate in the fall of 1986. (I have also lived in Jesuit groups that were mere societies because fear predominated.) Let me describe the experience of that fall. Our community consisted of eight (originally nine) novices ranging in age from thirty-seven to twenty-four, a brother aged seventy, and six priests ranging in age from eighty-five to thirty-six. On weekends we were joined by a Jesuit brother from another province who became part of the community. This was such a diverse group of men that I would never have expected them to become "friends in the Lord." One element that might have produced a prevalence of fear over love was the composition of the group: eight men were novices, and their director and assistant director were part of the community. Yet we *did* come to care for one another, to enjoy one another's company, to share one another's burdens, to challenge one another, and to mourn the end of the semester that meant the dispersal of the community. Nor did the different levels of intimacy among members of the group lead to jealousy or resentment. We spent quality time together, and we sought times for ourselves alone. But we had all kinds of energy for apostolic work; we also welcomed into our community one another's families and friends and many other guests for a couple of days or a week at a time. I saw little or no evidence that the existence

of community made us ingrown; in fact, the opposite seemed the case. The more we came to love one another, the more open we seemed to be. Notice that I have used comparatives here; we did not achieve perfection, but we did experience more times as community than as just a society. So I invite you to examine your own experience.

REAL LOVE INEXHAUSTIBLE

I am more and more convinced that the energy analogy is dangerous when used to explain aspects of the spiritual life or even of any interpersonal life that is not neurotic. We learn from physics that energy is finite in quantity; if a certain amount is expended in one direction, then that amount is unavailable for something else. Thus, the objection to focusing on community life is that such a focus absorbs energy that might better be used for the apostolate. What we forget is that the energy analogy when applied in psychology attempts to explain human action as determined, hence, unfree. In fact, energy explanations only work for neurotic behavior, behavior that is determined by the past. In experience, real love for anyone cannot be explained by energy dynamics; real love by its nature seems inexhaustible, tending toward the inclusion of more and more people.

Sebastian Moore, in *Let This Mind Be in You*, points out that the prophets do not argue analogously from human qualities to those of God, but the other way around. Hosea, for example, would not have it in his heart to forgive his harlot wife if he and Israel had not already experienced God as forgiving their own harlotry. Jesus does not argue from the way one human being forgives another to the way God forgives. Rather, we are asked to be perfect as our heavenly Father is perfect. Moore's insight suggests to me the model of the

Trinity as the best way of understanding the ideal of human community. The three Persons in God are perfectly happy with one another, yet freely decide to include in their interpersonal life a universe of creatures. Obviously, their love is not governed by energy dynamics. But that love is poured out into our hearts. So if that love subordinates our fears and enables community to be, it is of its nature inclusive, not exclusive. Where real community exists, we should expect to see it as outgoing, rather than as narcissistic.

Thus, the problem is not that the existence of a community of friends in the Lord will take away energy from the apostolate. Rather, the problem is that a grouping of Christians that is not sufficiently a community does operate on energy dynamics and is exhausting because fear of one another prevails rather than love. Then the group's interactions are governed by convention or by law, or by both. A group governed by convention resembles the caricature of the English men's club where "good form" is the norm of behavior. A group governed by law resembles what many religious "communities" have been. In one sense both "good form" and law do free energy for the "apostolate." They control the fear of one another and enable smooth functioning so that the individuals can do their work. But what is the purpose of that work? If it is apostolic, then the work must somehow be in tune with the ministry of Jesus and the intention of God. That intention, however, is best expressed in the double commandment of love of God and love of neighbor. If the individuals in a "community" fear one another more than they love one another, are they not in the position of the blind leading the blind in their "apostolic" work?

Thus, I argue that groups of religious must intend to be communities, first of all, because that is what the Lord wants of any grouping of his followers; second, because that alone will satisfy their members' deepest desires; and third, because only such communities preach by their very being that God is love. And I argue that the real effectiveness of a group's apostolate varies directly with the group's approximation to being friends in the Lord. Finally, I venture to say that religious groups will attract maturing Christians in direct proportion to their approximation to being friends in the Lord.

PERSONAL RELATIONSHIPS PROBLEMATIC

The most insidious voice that hinders us from even desiring community of the sort envisaged is that voice of reason in us that says, "You can't expect that ideal in practice; be realistic. Religious community isn't a family, and it's foolish to expect it to be." This "voice of reason" has strong, persuasive powers, but it must be seen for what it really is, the voice of fear, indeed, the voice of sin. If we give credence to this voice, we will stifle those Spirit-

inspired desires and hopes for something better, for a community of friends in the Lord.

Whereas we must not let the voice of sin drown out the whispers of hope, we need to recognize with Macmurray that personal relationships are problematic because in all of us there is unintegrated fear. Thus, in all of us who hope to be part of a community of friends there is the possibility of the dominance of egocentric motivation and defensive behavior. Indeed, an honest look at most of what passes for religious "community" would force us to admit that in Macmurray's terms they are societies, not communities, where "good form" or law rules behavior. We need to bend every effort to create the conditions that make real community possible.

In another article (*Review for Religious*, vol. 44, 1985), I pointed to two possibilities that might move us in the desired direction. The first referred to the individual and his or her experience of being freed from fear in friendships and in the relationship with the Lord. The second referred to ways of helping groups overcome their fears by faith sharing in a nonthreatening environment. I expanded on the latter in an article entitled "Toward Communal Discernment: Some Practical Suggestions" (*The Way Supplement*, Spring 1987). Individual and communal discernment and obedience can only work in a community of friends where love overcomes fear, because only in such a community are the persons involved free.

One further comment may be in order. Macmurray notes that we may try to deal with unintegrated fear by distribution. Love is reserved for those in my family, group, or church, and fear is felt in relation to all those outside. This kind of distribution leads to poisoned relationships between groups; its clearest, and perhaps most dangerous, expression is in the relationships between hostile nations. But we can also see its effects in smaller groupings. Cliques in "communities" are one example. As long as anyone or any group is excluded in principle from possible communion with us, so long is it true that the love of God has not triumphed. "There is no fear in love, but perfect love casts out fear" (1 Jn 4:18).

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WHOLENESS INCLUDES SALVATION

ABBOT JEROME P. THEISEN, O.S.B.

Christians are not enemies of health. We seek a wholeness that includes both health and salvation. Some people in our culture, it is true, narrow their attention to one aspect of health, such as bodily soundness or physique. They make a religion out of one aspect of the whole of human existence. We need only look at or hear advertisements in newspapers and magazines and on television and radio to discover the appeals being made for the cultic way to slimness, beauty, personality, and success. But my focus in this article is on wholeness, which includes salvation together with soundness of body and mind.

The God whom we profess as Christians is ultimately a God of health and salvation. God's revelation in the history of Israel, in Jesus, and in the church points to a goal that in the final analysis offers humankind a condition of wholeness. God desires not the death of the human community, but its life and perfection. Jesus proclaimed, "I came that they might have life and have it to the full" (Jn 10:10). We believe that the transformation of the individual and of the community characterizes the present endeavor of the divine intervention; it is a transformation into wholeness that begins now but achieves its perfection in a world to come.

We live in hope of the goal of transformation, a hope that is based solidly on the person and words of Jesus. We wait in hope for the final wholeness that has not yet arrived, and we are left with a partial realization of salvation and a promise of more to come. What should our attitude be as we wait? What can we do to hasten the wholeness to come? Is it proper for us to do anything or should we just wait patiently for the action of God? Is it

presumptuous on our part to do anything for the salvific transformation of the self, the human community, and the universe?

SPIRIT INITIATES HEALING

If we take our cue from Jesus and the primitive church, we must answer that we can do something; we can work and pray for the wholeness of the individual and the community. It does not detract from the glory of God to involve ourselves in personal and communal wholeness.

At the beginning of his public ministry, Jesus found his agenda in words from the book of Isaiah: "The spirit of the Lord is upon me; therefore he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord" (Lk 4:28-29, citing Is 61:1-2).

The favor from the Lord involves a forgiveness of sin, an invitation to love, and a promise of eternal life; but it also includes sight for the blind and freedom for captives and prisoners. Jesus goes about preaching and healing; he provides a word that brings life and healing to the heart and house of the sinner. "People who are healthy do not need a doctor; sick people do. I have come to call sinners, not the self-righteous" (Mk 2:17).

Jesus comes to call sinners, which means that he comes to call everyone, for no one is without sin. He comes to announce the kingdom that is tangibly present in the divine favor of healing and life. His person, his words, and his healings begin the reign of God in our midst. He overcomes the kingdom of

evil and establishes salvation. "As you go, make this announcement: 'The reign of God is at hand!' Cure the sick, raise the dead, heal the leprous, expel demons. The gift you have received, give as a gift" (Mt 10:7-8. See also Lk 9:1-2).

The primitive church did not draw back from continuing the work and word of Jesus. The apostles pronounce a word of forgiveness and a word of healing (cf. Acts of the Apostles). Saint Paul lists healing as one of the spiritual gifts of ministering in the church (1 Cor 12:9, 30). Moreover, the letter of James describes a ritual of healing: "Is there anyone sick among you? He should ask for the presbyters of the church. They in turn are to pray over him, anointing him with oil in the name [of the Lord]. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health" (5:14-15).

This is not the place to provide a detailed analysis of the scriptural references to healing, but we need to remind ourselves that Jesus' ministry involved healing and that the early church continued this practice. Sickness is not a sin, nor necessarily a result of sin (see Jn 9:2-3), but neither is it the ultimate condition desired by Jesus.

THRUST TOWARD WELL-BEING

Can we assert that both sickness and health are natural to humans? I think we must, since humans normally experience a degree of sickness and health, whether they live a day or a century. Health, sickness, and death characterize the condition of humans, who have developed on this earth over millions of years and whose roots go back to the origins of life on this planet.

We have within us the seeds of healthy growth, and we harbor within us seeds of destruction. Our human system of body, mind, spirit, and soul (and whatever other divisions of the human being one wishes to make) has within it the thrust for life and well-being, but it also has within it the potential for sickness and the destiny of death. The human system must prepare itself for the attack of microorganisms at every turn. It must protect itself from accident and from excesses and deficiencies of every kind—heat, cold, light, sound, food, and drink. Humans are obliged to live a delicate balance of existence in a small envelope of air on the surface of this earth. And even a delicate balance will finally not succeed, for decess is the end of every human being.

The human organism strives for health and well-being. But what is health? Health is difficult to define statistically, though it submits to a degree of measurement: blood pressure, body temperature, level of blood sugar, etc. The definition of health requires a range of statistics, but it goes beyond numbers to include a feeling of contentment, a psychological balance, and a sense of oneness. The

healthy person maintains a harmony of mental, physical, emotional, and spiritual elements. Of course, fluctuations of these elements can range quite widely and still remain within healthy limits, but it is usually apparent when individuals have transgressed the boundaries of health and entered a realm of sickness. The World Health Organization, quoted in *Health/Medicine and the Faith Traditions*, edited by Martin Marty and Kenneth Vaux, defines health simply as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity."

The state of well-being can be attacked from within or from without the person. Infections and cancer cells disrupt the condition of health from within. Accidents alter the state of health from without. Depression has a damaging effect on the whole human being in all its dimensions: spirit, soul, body, and feeling.

The healthy human being is an integrated whole, one unit of body, soul, spirit, mind, and emotion. When some adversary attacks the human being either from within or from without and produces its effects on any or all of the dimensions, the person is thrown off balance and must work to reclaim equilibrium, to fight for the state of well-being.

If this is the ordinary condition of human striving in the world, it seems safe to say that health is always a relative condition; it never exists in a perfect state; it is always a matter of more or less. This is because the human being exists in an unceasing condition of action and reaction to conditions within and without: to attacks of infections, to accidents, to moods, to verbal exchanges, to successes and failures, to physical changes, etc. The human being is constantly adjusting, continually acting and reacting until one day the forces of death are stronger than those of life, and then the person dies.

PURSUIT OF HEALTH VALUED

Many of our reactions to unhealthy situations are automatic. Our body musters its forces to cope with the attack of a virus. Our mind seeks distraction from overwhelming grief. In solitude our emotions find relief from excessive interaction with others or the world. Over the eons of their existence, humans have developed a system of automatic defenses against sickness and imbalance.

But as humans we go beyond the automatic. We use our intelligence to keep our balance of well-being and to attack the causes of sickness and accident. We give thought to correcting a diseased member of our body. We seek cures for infection by a microorganism. We look for counsel in dealing with depression or some other psychological imbalance. We find medicine to control the excessive swings of emotion. We plan our eating and resting and work in such a way that a measure of well-being is fostered and maintained. We now have

Health is always a relative condition; it never exists in a perfect state; it is always a matter of more or less

within our power the control of a good measure of our life; I do not say all of it, for so many factors are beyond our control: the air we breathe, the political decisions of our government, the vicissitudes of the work place. But the point is that we have a measure of control, and it is this measure that I am addressing in this article.

We can do something about the food we eat—the amount, the kind, and the quality. We can do something about our working conditions—the hours we labor, the expectations of our endeavors, and the place of our work. We can do something about the number of hours we sleep. We can do something about the physical exercise we pursue. We can do something about the social interaction and recreation we require. We can do something about focusing on our life goals, about reaching out for meaningful pursuits. We can adjust, and we can change things to make them accord better with the balance we need for physical, mental, emotional, and spiritual well-being. We can do something about our health individually and as a community. We can create an attitude and an atmosphere of health for ourselves and our community.

The example of Jesus and the primitive church is instructive in this regard. Jesus did not turn his face away from the sickness of his fellow human beings. He could have left them in their illness and preached only the kingdom to come. But in select situations he healed the flow of blood, the blind man, the woman with a fever. He was cognizant of sickness and on occasion did something about it. His example makes us realize that the passage from sickness to health is valued by him. He does not exalt the state of sickness. Ultimately, he comes to

offer health and salvation. In the final analysis he intervenes to bring about health and well-being.

DIVINE HEALING MYSTERIOUS

But a mystery remains. Why did Jesus not heal the ills of every human being whom he encountered and the ills of those who lived subsequently? Where is his healing power now? Why cannot the church continue to effect the healings that he performed?

Of course, there are Christian groups today that specialize in healing; their services center on the healing power of the minister, and people come to the assemblies to experience the power of God. Pentecostal groups preach that God wants us to be healthy, and they provide the community context in which health can be restored. In recent years some Catholics, too, have stressed the healing ministries of the Spirit.

Generally, the Catholic tradition offers a less spectacular approach to the healing ministries. Over the centuries Catholics have established hospitals and hospices to care for the sick on a day-to-day basis and promoted home care. Catholics continue to anoint the sick, to intervene chemically and surgically, though the church opposes some procedures, and to counsel the distressed to bring about a state of well-being. They visit the sick to prevent them from becoming isolated.

This is not to deny that cures have been effected beyond the expectation of anyone. The history of the church is replete with stories of extraordinary recoveries and cures. Who is to exclude the divine dimension in these cases? Ultimately, the divine factor in these cures cannot be proved or disproved, but this should not alarm us, for even the presence of God cannot be proved or disproved statistically. The believer approaches the phenomenon of healing from the broad standpoint of God's desire for ultimate health. His or her evaluation of the situation stems from a conviction that God is present in a powerful manner to bring about health and well-being. Why God does not do so in every situation of sickness is beyond our understanding. We can only say that ultimately, God desires our health and salvation.

SALVATION A PRESENT REALITY

Christianity teaches that salvation is a current reality, not exclusively a phenomenon for a world to come. Jesus' saving power enters into the human community in its present state; it enters to free from sin but also to bring about the total well-being of the person. By assimilating the teaching of Jesus on salvation, the Christian is directed to his or her ultimate goal, the final experience of God. The believer is also led to perceive the saving power of God in the midst of daily life.

We anoint our sick with oil and we pray over

them. In this dramatic way we confess that God is present within our world, especially in word and sacrament. The God of salvation does not remain aloof from the world but operates from within the world as its creator and sustainer. The divine power of salvation is already present for the well-being of all humans.

COMMUNITY PROVIDES CONTEXT

How healthy are we as individuals? How healthy is our community? Religious communities certainly vary in their state of health, in the focus of their spiritual identity, in their concern for physical health, in their fostering of emotional well-being, and in their concern for intellectual development.

We are responsible for our own health, but we may also look to our religious community as a locus of health and salvation. The structures of the community—its rhythm of prayer, work, mealtime, recreation, reading, and intellectual stimulation—should provide a context where we can grow and prosper as humans. No one can remain healthy by himself or herself; we depend on each other for spiritual maturity, for intellectual interchange, for emotional satisfaction, and for physical well-being. The community is ultimately the place where we experience health and salvation.

The rhythms of our community life include ritual and symbol of various sorts. We have ritualized to some extent the way in which we receive new members into our community, the way in which we give thanks together, the way in which we prepare ourselves for responsible work in the community, the way in which we care for our sick and elderly. Symbols, stories, and rituals form the community context in which we maintain our health or seek consolation in sickness.

SACRIFICE SOMETIMES NECESSARY

We should remind ourselves that sickness and accident are not to be avoided at all costs. Christianity teaches us that at times we must sacrifice ourselves for the good of others even if it results in a diminution of our health. Many missionaries leave their country, not to seek a paradise, but to bring the saving word to others in difficult and dangerous situations. Many parents and educators give up their time and convenience, often their sleep and leisure, to care for those in their charge. If Jesus allowed himself to undergo crucifixion, Christians cannot hope to avoid the unpleasant and the dangerous for the sake of a higher cause. But their ultimate goal is the achievement of wholeness, health, and salvation in the presence of God.

Tips for Spotting and Avoiding Drunk Drivers

Mobil Oil researchers have reported that in the United States every fiftieth driver you encounter is intoxicated. Furthermore, during the last decade, a quarter of a million Americans have died from alcohol-related accidents. Even though *you* are sober, the driver of the car ahead or to the side of you may not be. What are the signs that can help you spot a drunk driver? The National Safety Council has provided the following tips. The other driver may be drunk if he or she

- drives on the center line or lane marker
- comes close to hitting an object or another car
- swerves or makes unusually wide turns
- has his or her head outside the window
- has the car windows wide open in cold weather

- stops or turns suddenly
- responds slowly to traffic signals
- accelerates or slows down rapidly
- doesn't have his or her headlights on at night

If you suspect the other driver is drunk:

- Stay as far away from him or her as possible.
- Don't attempt to pass — he or she may swerve into your car.
- If the driver is behind you, pull over and let him or her pass.
- Be ready to take evasive action.
- If the car is coming at you, slow down, move to the right, and stop. Flash your lights and blow your horn.
- Report suspicious drivers to the police.

Three Crucial Phases in a Community's Life

DONNA J. MARKHAM, O.P., Ph.D.

If we understand our life in community as being a means toward deeper engagement in the mission of Jesus, then we may gain some insight into the pervasive, universal struggles that seem to characterize the attempts of persons in religious life to relate to one another in community. As we have begun to develop mission statements and to examine the consequences of living them out over the past ten years or so, we have also seen a concurrent escalation of conflicts and questions concerning the value of community. Reflecting on this from a psychodynamic perspective, it is apparent that our difficulties and frustrations with community life are not only comprehensible but predictable, as we edge ourselves closer to a deeper understanding of religious life immersed in the mission of the gospel.

All groups exist for the sake of a particular task, or mission. Communal behavior that moves us in the direction of accomplishing our congregational mission, that is, intensified immersion in the mission of Jesus, can be seen as a "group-activating function." A community moving toward the accomplishment of its mission would likely be characterized by direct communication, openness, candid peer evaluation of ministry, mutual accountability, an atmosphere of reflection, and balance of relaxation and work, etc. Being realists, we are all too well aware that this type of community relations does not persist without interruption.

Although groups consciously desire to accomplish their mission, on another level they universally experience resistance to its achievement. Perhaps the resistance surfaces as a manifestation of the group's fear of change, or fear of the consequences of achieving its goal. For example, goal achievement may result in heightened responsibility, more intense social relations, or a greater work load. Fear of such consequences impedes the group in accomplishing its mission.

At this time in the history of religious life we may be much more conscious of the demands of our life

as persons committed corporately to the gospel. Where will participation in the mission of Jesus lead us? What will be asked of us if we continue to follow this route? It is not surprising that we become fearful and unconsciously set up subtle means whereby we may avoid (for a time or forever) engaging in those behaviors that will lead us more directly toward a fuller participation in that mission. For example, persons might become involved in dependency relationships, infantilizing themselves or others; or in fight-flight behavior, moving "out to the fringes," away from relating with others; or in the formation of closed, stagnant systems of relating that exclude others.

These are predictable dynamics of any group; with this as a backdrop, I will discuss some of the group developmental issues that typically surface in communal life, paying special attention to those "impedance" dynamics that serve as blocks to our accomplishing our task together. I will examine three general phases of group development—inclusion, confrontation, and collaboration—the central issues and dynamics at work, and means of working through the blocks that are predictable at each stage of our corporate life.

INCLUSION PHASE

Groups will begin to work through issues of inclusion each time there is any change in the membership constellation of the group. That is, anytime a person enters the group or a person leaves a group, the group begins again to constitute itself as a distinct entity. If we consider the frequency of changes that occur in our living situations, in our ministerial groups, or in other groups to which we belong, we can see that we are often going to be involved in issues related to inclusion. If the inclusion dynamics are addressed well, then the group frees itself to continue its development toward accomplishing its task. Some groups never develop be-

yond the inclusion phase, however. Whether this is by choice or whether it reflects the intensity of anxiety that is related to the realization of the group's mission, it does result in a developmentally arrested, rather unstimulating group existence in which it inevitably becomes difficult to retain a high level of commitment to the group.

In the inclusion phase, the basic questions the members of the group are asking themselves are, "Do I want to be in or out of this group, this community? At what level do I wish to invest myself? How much time do I want to spend with these people? To what extent do I want to become involved in discussion with them? How invested do I want to be in group activities? Do I really want to help with group-related responsibilities?" The answers to these and other questions are characterized by much ambivalence, which is both disconcerting and irritating to some group members, especially to those who have belonged to the group for a longer period of time. It is important to realize that during the inclusion period, investment in the group is minimal. Members tend to engage in conversation on an intellectual level, focusing on topics that are not particularly controversial. Frequently, they will initiate topics for conversation that they feel more competent and secure with than other members of the community do.

Self-disclosure is cautious in the inclusion phase, and we begin to determine who responds favorably to us, whom we should fear, whom we should respect, and in whom we might confide. In general, we tend to relate to the group members "politely," seeking advice from others, wanting to do the "right" thing—at least on a conscious level. The underlying ambivalence about being in community, however, often interferes with our ability to do what we consciously believe we should do in order to be accepted and liked by the others in the group.

Ideal Community Sought. One of the more focal issues for us as we enter into a new group lies in our unconscious search for the ideal community. We each have some hidden expectations that the new community will represent the perfect family that none of us had, and that it will provide us with the acceptance, love, and support that we never got enough of. It is important to see that this is a predictable human expectation rather than something that is immature or infantile. It is an unconscious anticipation affecting the way human beings enter into the process of incorporation in all kinds of new groups. While it can be the root of many problems for us when attempting to move easily into a new community, persons who have been in the group longer are also aware of this, at some level, and are aware that they are failing to be "enough" for the new member. The sense of failing to be ideal, on the part of all members of an inclusive group, can lead to guilt and unhealthy self-criticism. Of course,

this can be heightened to incredible degrees if a new member's stay with the group is brought to an abrupt end.

The paradox is that while we all expect much from the group, we are also simultaneously beginning to identify with one another in the group. This process precedes our ability to relate with community members as a confident peer member. It is not uncommon for newer members to search out role models in the group—persons with whom to identify. If, in this time of transition, I can find a person whose ego I can borrow for a time, while I become more confident and comfortable in the group, then I may not feel as frightened or intimidated.

A caution here: those who tend to "need to be needed" may get enticed by the dependency needs of a new member and, if that persists, may find that they are not helping that person or themselves. Such inadvertent collusion can result in a developmental arrest in the group as a whole and in the individual members as well.

Members Must Communicate Concerns. One of the most beneficial things an inclusive group can do is for the members to verbalize their own apprehensions about being in the group. Members need to be able to talk openly about their own concerns regarding not being "good enough," their fears of letting one another down, of not being able to establish a perfect community. It is comforting to realize that in an inclusive group everyone is apprehensive!

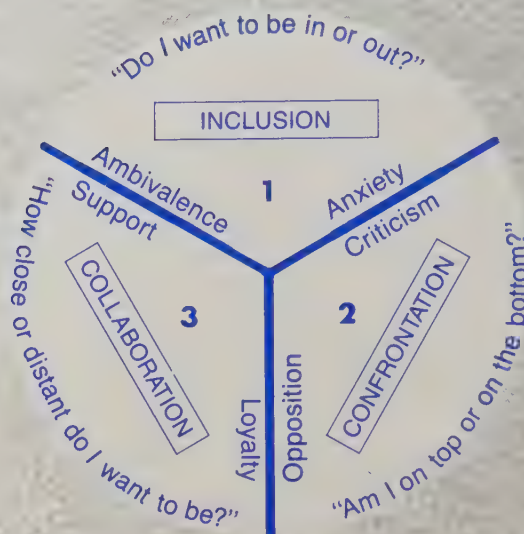
In addition, it is crucial that new members have a chance to talk about what they have recently left behind in order to join the present group. Unattended grieving over what has been left often results in difficulties in moving ahead with the agenda of the new group. Simply stated, members need to have an opportunity to "tell their stories" and in this way free themselves from the past in order to move ahead into the future.

A further concern is the manner in which goals are formulated. The feeling in a new group is largely individualistic, since the group has not yet coalesced as a group. Therefore, it is futile to engage in goal setting that is based on the needs of the group. Rather, expectations and goals need to be identified as these relate to the individual members of the group:

- What do I hope, want, need to have happen within me in this year?
- Are there any similarities among the needs of the members of this group?
- What could we do as a group to assist one another?

Common goals are developed from the needs, desires, and hopes of the individual members.

Normal Phases of Group Development



In the normal course of events, personal discomfort makes community identity next to impossible during the inclusion phase. Whereas ambivalence about belonging may make behavior erratic at times and sometimes irritating to other members, unconscious desires for the perfect family cause anxiety in all. Insecurity in new members may give rise to transitory dependency relationships that need to be worked through. In dealing well with all inclusion issues, the foundation will be set for the formation of a strong community.

CONFRONTATION PHASE

As the months move on, the attention of the group begins to shift from questions about whether or not persons want to belong to the group to the underlying questions regarding the status of persons in the group. The initial politeness of the new group begins to wane, and concern becomes centered on position in the group. At both conscious and unconscious levels, members begin to focus on issues of power, dominance, and control.

At this point in the group's development, members begin to see that the community is as imperfect as was one's family of origin. They are not the all-loving, accepting, nurturing, supportive, holy, good, kind, and generous persons they were fantasized to be. Members begin to sense that they have fallen short of the expectations they had of themselves and that others had of them. An unconscious phenomenon, our frustration with not feeling all that "special" and with not having found the ideal family often leads to direct criticism of the community group.

"Attackers" Criticize Authority. Because central issues are power, control, and status, the attempt to gain allies to fortify oneself against the perceived aggressor becomes focal. For example, this may be acted out as a community member confides in someone outside the community about how terrible it is living in that situation. Again, recalling that there is a pull away from the group's potential to achieve its mission, we see a heightening of those behaviors that will serve to threaten the existence of the group and make it far more difficult for the group to move toward a deeper investment in the mission.

Oppositional behavior is inevitable in any healthy situation in which persons are struggling to determine their own identity. A group in the confrontation phase will often manifest a prevalence of negative comments, criticism of community members, and criticism of leadership. It is a time of testing the group.

Perhaps the most difficult situation that surfaces during the confrontation phase is criticism of authority. An underlying dynamic is at work: I call it "attackers and defenders." It is important to understand so that we can protect ourselves from becoming overly defensive when in an authority position and can thereby avoid contributing to escalation of the anger in the situation.

Attackers are those members of the group who repeatedly criticize and devalue the person in authority. Defenders are those individuals (often the same members as the attackers, but at a different moment) who do not want to see the group destroyed. The existence of the leader is necessary for the survival of any group. Group members intuitively

tively know this and therefore begin to defend the leader. The important thing for the leader to remember is that the group will protect the existence of the person in authority. The leader does not have to do this.

Acknowledge Positive Feelings First. Oppositional, critical behavior needs to be addressed when it occurs in an individual or in the group. In order to work through angry and competitive feelings, we need to be able first to identify them and then to talk about them.

Our tendencies to avoid conflict do not serve us well in this phase of group development. Use of nonaccusatory “I-messages,” avoiding defensive retorts, and refraining from enlisting outside persons as allies will help the group to move through this period in its life more effectively.

In confronting one another face to face, it is important to pay close attention to the types of feelings we are expressing. To engage in an interchange of negative feelings without having first examined the positive regard we have for one another is to construct a situation doomed to failure. Before any confrontation of negative feelings can be managed constructively, the persons involved must first know that they are valued and that their presence matters.

Competition, power issues, and striving for control are means by which members of a group attempt to establish identity in the group. This is a critical time in the life of the group, since it has the potential for destroying the group or building a foundation on which the group may move to strong cohesion and engagement in the mission. In achieving the latter, positive confrontation must precede confrontation of negative feelings if confrontation is to be used well by the group.

COLLABORATIVE PHASE

If issues of inclusion and confrontation have been dealt with well, then the group will move into a time of collaborative engagement in the accomplishment of its mission. This does not mean that there will not be times of heated disagreement and anger, but indicates that the primary establishment of group identity that allows members to value the needs of the group beyond their own needs has occurred. In the earlier phases of a community's life, the individual members' identity issues supersede identification as a member of the group. This is helpful to consider, since it may assist us in becoming less impatient with our inability to form a cohesive community in the first few months of being together. It is not until the collaborative phase that members truly have a sense of the “common good.”

This is a time in the life of the group when members begin to address questions of intimacy—close-

ness or distance from the group as a whole. In a collaboratively functioning group, members entrust one another with their personal conflicts. The group as a whole feels a sense of mutual support, and the needs of the group tend to become more important than they were in the earlier phases.

Defensiveness Yields to Trust. Because being a member of the group is considered important, issues regarding attempts to live a life in common become central. It is at this time that a unity of purpose develops, whereby members identify themselves as persons who have shared similar human struggles and questions.

This collaborative phase is notable for the lack of defensiveness and judgmental attitudes among the members. Persons are free to be human beings in the group. Because it is a time when group members have come to trust one another, having dealt with some of the less comfortable issues that surfaced in the previous two developmental stages, it becomes easier to raise controversial topics, to talk openly about feelings and needs. Before this phase is achieved, it is unrealistic to expect that members will be highly invested in and loyal to the group.

Supportive Listening Facilitates. Difficulties in facing the demands of the mission as a community are common and sometimes frightening. In meetings, some of the members of the group are occasionally going to reveal their personal problems and painful feelings, and others will be tempted to “help” by immediately converting the discussion into therapeutic “problem solving.” Such an effort, although well intended, impedes the collaboration of the group in relation to its mission. As members of the group try to immerse themselves wholeheartedly in that mission, supportive listening (i.e., accepting the others' assertions and feelings respectfully and without condemnation) is especially beneficial. Clearly, as we approach more directly the consequences of engaging in the mission of Jesus, we are going to become frightened, since we are all too well aware of where that will ultimately lead us. Support, encouragement, and empathy are invaluable gifts to one another as we approach the mission.

Although we may not often be able to work through to the collaborative stage, because of the mobility of our life in mission and the consequent frequency of change in the membership constellation of the community, a commitment to continue working toward the realization of our corporate mission is perhaps more important than having the satisfaction of arriving at the stage of flawless cohesion. In this way, we commit ourselves to working through what stands in our way as we seek, however apprehensively, to immerse ourselves in the mission of Jesus in our world.

Appreciating the Power of Myths

GERALD A. ARBUCKLE, S.M., Ph.D.

Recently, there has been a general resurgence of interest in mythology. Contrary to popular belief, myths are not fairy tales, or mere prescientific explanations of the world. Myths, along with symbols (Paul Ricoeur, in *The Symbolism of Evil*, defines myth as a "symbol developed into narrative form"), form the very heart of every culture. Without myths we are unable to know what things are, what to do with them, or how to relate to them. Yet, despite their importance for human living, the nature and role of myths are poorly understood. Hence, in this article I will clarify, from the viewpoint of cultural anthropology, the nature of myths (and mythology, which is a network of interrelated myths), their function, how they change, and the importance of understanding how they can influence us.

MYTH REVEALS TRUTH

A myth explains to people the origins of natural and social realities and the interrelationships that exist or should exist between people and their deities, and between a people and their universe. In other words, a myth is a story or tradition that claims to reveal, in an imaginative or symbolic way, a fundamental truth about the world and human life that is regarded by those who accept it as authoritative.

Thus, a sudden change in the mythic structure of a people is generally a catastrophic experience for them, since the mythic structure is, in the last analysis, the way people impose order on the world or hold back chaos. We see this more clearly by observing other cultures, or even our own history, than by looking at the present mythological struc-

ture of our own culture. Our myths are so much a part of our imaginative life that it is extremely difficult to recognize them, observe them objectively, and assess the degree of their influence on us.

MYTHS RESPOND TO NEEDS

Mythologies, according to cultural anthropologist Joseph Campbell, are created in response to four needs: (1) *a reason for existence*, a need to find some satisfying meaning for why things exist; (2) *a coherent cosmology*, the need to know where we fit in a comprehensible and, we hope, safe world; (3) *a social organization*, which together with supportive attitudes allows us to work together in some degree of harmony and thus avoid chaos; and (4) *an inspirational vision*, an overall view that inculcates a sense of pride, e.g., a spirit of nationalism.

For example, in the creation mythology of the United States, the Great Seal of the nation reminds us that God, or some extraordinary destiny, calls us to participate in a new Exodus, a new journey, from the poverty and oppression of other nations, in order to join in the building of a new promised land. This myth gives meaning to our lives by fitting you and me into a coherent cosmology. The Constitution, and its supportive sentiments of equality, freedom, and respect for the rights of the individual, provide a system of social organization that guarantees a person's rights to be a part of this journey into the promised land. The fact that I and others have been called by God to participate in this work of building while others struggle in abject poverty and oppression elsewhere is a vision that instills within me a sense of pride. It gives me a reason for continuing to struggle to succeed in

life and to express that achievement through visible material symbols.

TRIPLE FUNCTION CLARIFIED

First, myths speak primarily to the hearts and feelings of people, even though there is also a cognitive dimension present. It is difficult to reflect objectively on what affects our hearts so deeply. Second, myths reflect values in life but do not go into detail about how values are to be reconciled when they appear to be oppositional. For instance, American mythology does not tell us how the stress on individual rights is to be reconciled with the need to work for the common good.

Third, myths can contain, or have solid foundations in, historical realities. The purpose of myth and history differ, however; myth is concerned not so much with a succession of events as with the moral significance of these happenings. A myth is a “religious” commentary on the beliefs and values of society. Lincoln can be viewed historically or mythologically. Viewed from the historical perspective, he is seen as fitting into a definite time period, influencing and being influenced by events around him. If, however, he is evaluated as a person who exemplifies the virtues of zeal for the rights of the individual, honesty, inventiveness in the face of difficulties, and hard work, then we are measuring him by the foundation mythology of the nation.

RITUALS REVEAL MYTHOLOGY

The repeated symbolic behavior in society is called *ritual*, myth being its explanatory verbalization. The mythology of a nation can be understood by carefully watching and experiencing its rituals. Whether the rituals are civic, religious, family, or business, people will in one way or another be reciting their mythologies. No one who watches the British royal ceremonies, e.g., the royal weddings, will miss the special emphasis the monarchy has in the nation’s mythology. Nor would anyone who witnessed the relighting of the Liberty torch in New York harbor in July 1986 not feel that America’s mythology is rooted in respect for freedom, equality, and individual rights.

Myth and ritual provide the security of the familiar, when we are confronted with the potential chaos of the unknown. When people feel lost and uncertain about where they should be going, they turn to their foundational mythology (to their “roots,” as it is commonly described), which they express in various forms of ritual. For example, the late 1960s and most of the 1970s were years of cultural turmoil, uncertainty, and lack of direction within the United States. So, the Olympic Games in Los Angeles in 1984 became far more than a series of important sporting events. The ceremonies surrounding the Games, the Hollywood extra-

vaganza, became an opportunity for the nation to relive its mythology of “greatness and optimism.” Americans shared in the rituals, not as spectators, but as participants.

THEORIES OF MYTHOLOGY

There are four identifiable theories of myth—historical, psychological, functional, and structural—that those who study human culture and behavior use to understand and explain human society.

Historical. According to this interpretation, myths are incomplete descriptions of historical happenings, stories, or traditions that are retold during rituals. This view, once popular in the nineteenth century, has little support today.

Psychological. Some assert (for example, Carl Jung) that myths are racial daydreams that include general elements (called “archetypes”) that can be found in the whole human race. Freud uses this theory to explain the universality of the Oedipus complex, believing that there was an actual prehistoric event of father killing and mother-son incest. Freud holds that myths, and dreams, are the projections of frustrated desires that the conscious mind represses, so that they eventually surface in distorted imagery. Such views are simplistic, since they force complex realities into single, prestructured patterns. And, moreover, there is no way of disproving them, since assertions about the unconscious are hard to verify objectively. In addition, the role of culture in mythology is unnecessarily ignored or downplayed.

The more acceptable approach, at least for cultural anthropologists, is to view myths as the product of both conscious *and* unconscious elements. Hence, the popularity of the following two interpretations.

Functional. Functionalist theory, led by anthropologist Bronislaw Malinowski, assumes that myths legitimate elements of social life, acting as “charters” for social rules and structures. This view is criticized because it overstates the cultural role in the evolution of mythology and neglects the common elements present in all myths.

Structural. One group of structuralists, led by anthropologist Claude Levi-Strauss, builds their theory on the insights of linguistics and psychoanalysis. According to Levi-Strauss, myths are structures of opposites, e.g., order/disorder. Myths express oppositional relationships that the conscious mind will not face; myths seek to resolve these contradictions logically and imaginatively.

Because Levi-Strauss underestimates the cultural impact in the evolution of mythology, a modified version of this approach, the structuralism of anthropologist Victor Turner, has recently become popular. For Turner, life is a movement from a world

of predictable roles and structures to experiences of "antistructure," i.e., periods in which people relate simply as human beings, without all the support and security of status or roles. From the experience of antistructure, people return to their world of the predictable. In periods of antistructure (called "liminality"), people feel the need to retell myths in order to rediscover their purpose for existence. Currently, Turner's view is strongly supported by many anthropologists, though they continue to acknowledge the valid aspects of other views, particularly those of the Functionalist school.

HEROES AND HEROINES IN MYTH

As narratives that help us feel at home with ourselves and our world, myths frequently recount incidents of exemplary individuals whose manner of living shows how the mythical values of our culture are to be expressed. These heroes and heroines venture out into the unknown world, where they battle against evil and articulate the tensions we feel; for example, the tension that exists between the individual and society. Then, they offer various ways of resolving these tensions. Such heroic individuals are an enormous comfort to us. People like Sojourner Truth and George Washington for Americans, or founding persons of religious congregations for their respective members, show that the mythical values can be lived out and practiced, and that the forces of chaos and evil can be kept at bay or related to in a culturally acceptable way.

In Western film genre, as in *Shane* (1953) or *Cat Ballou* (1965), the hero or heroine is a strong, self-contained individual unknown to or not fully accepted by society, who has exceptional abilities that he or she uses to defend a powerless society suc-

cessfully against the evil actions of the villain. The once-rejecting society finally accepts the savior. Americans can identify with this type of person, otherwise the Westerns (or their updated equivalents) would not be so enduringly popular.

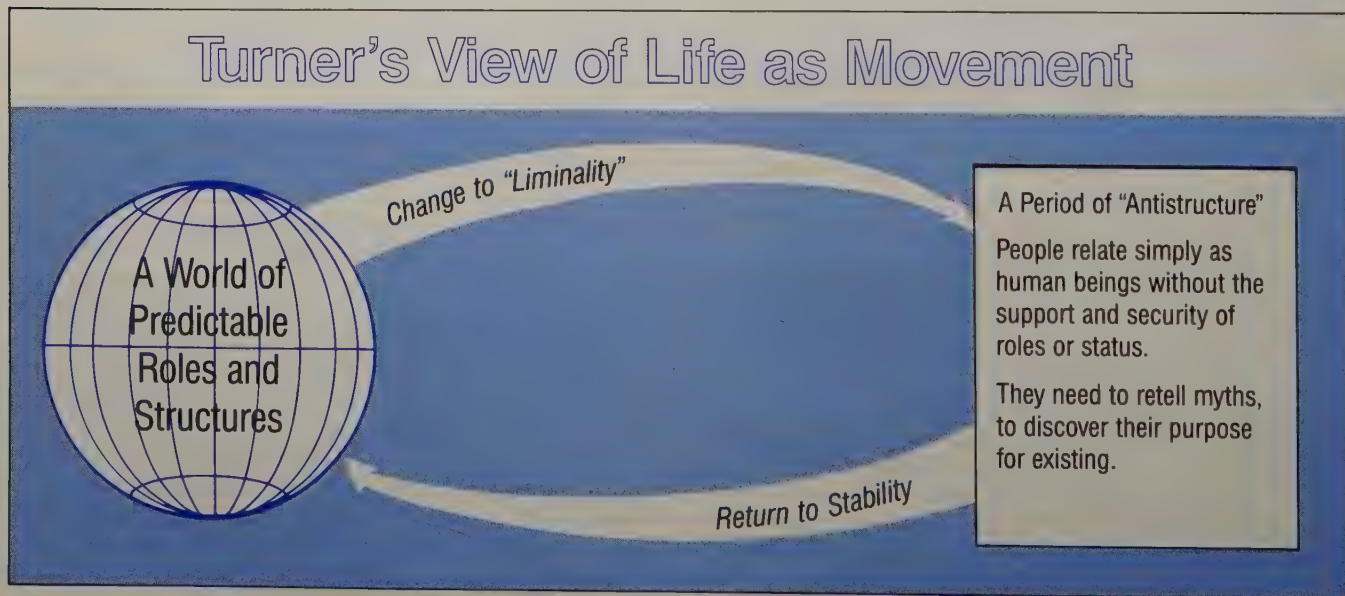
On the other hand, suffering and violent death are a constant theme in Filipino films. The typical hero is a simple person, who is abused and humiliated, often sexually. The audience feels sorry for and identifies with the character. The attention is always on the victim. Tension builds until the hero cannot stand it any longer. Extraordinary, bloody violence ensues, during which sometimes even the hero is killed. Some observers have claimed that this hero is a metaphor for the Filipino people. Certainly, Filipinos can identify with the brutally murdered Ninoy Aquino, as they do with other assassinated saviors in the past, because such a person fits their image of the hero.

People not of American or Filipino cultures would find these expressions of the mythological hero difficult to understand and, subsequently, hard to identify with. Each culture has a unique type of savior to match its particular mythology.

MYTHS CAN CHANGE

New myths are created and old ones are maintained, constantly revised, or lost completely because of a varied flow of forces, changing needs, and new perceptions. The creation, revision, or disappearance of myths is termed *myth management*.

Consider the enduring power of, and the alterations made to, the first myth of Genesis (1:2ff.) Most Westerners, whether or not they are active Jews or Christians, still show by their behavior that they are influenced by the myth when they insist that



the human being has sacred or inalienable rights. Nonbelievers may refuse to use the religious language of the myth, but they certainly accept its consequences: that human rights exist and must be respected, that man and woman must "dominate" the world through ongoing development. Over time there have been many alterations to the myth. For example, those who overstress personal rights to property neglect the responsible commitment to the common good as revealed in the original myth. This key aspect of the myth has been shut out of people's consciousness.

To some extent, the national mythology of the Philippines has been modified as a consequence of the People Power revolution of February 1986. Traditional mythology has emphasized the passion, the suffering dimension of the Paschal Mystery, not the resurrection. Symbols of the suffering Christ are common throughout the nation; this is not surprising, for the nation has experienced, and continues to experience, incredible, murderous turmoil. People have been confronted daily by death and failure. Now, however, the nonviolent and successful stand for justice on the part of many thousands of people in Manila, when confronted by tanks and guns, the symbols of two decades of oppression, is introducing a "success" experience of the resurrection "on earth" into the nation's mythology. People feel now that there is some hope for justice, for they have experienced the triumph of what is surely one of history's most extraordinary examples of the power of nonviolent resistance.

In America, the hero of the Western has been updated through the *Rocky* and *Rambo* films of Sylvester Stallone. The vigorously individualistic, macho, physically strong, thoroughly self-contained and silent person, the "truly American" hero, is center stage once more, destroying villains with modern fire-power, using helicopters in place of horses, restoring the morale of the American people, and prepared to return at any time when needed to uphold the American way of life.

Within each nation, the mythology, especially the creation mythology, is called on to justify all kinds of promises and actions by individuals or groups who want to win people to their causes. The American mythology is rooted in the belief that Americans are building the new promised land of peace, plenty, and justice; they are like the Israelites of old, straining forward to inhabit the land destined for them by God. Thus the constant references to the "American Dream," which is used by a wide variety of people to justify an equally disparate choice of actions, goods, and promises. Writers, orators, and politicians strain for eloquence and pour out effusions of lofty dreams. No one ever considers that there may not be a promised land ahead.

If the foundational mythology of a people is gravely disturbed, questioned, or suddenly undermined, then chaos and, at times, bitter tension re-

The mythic structure is, in the last analysis, the way people impose order on the world or hold back chaos

sult. The American nation in the late 1960s and 1970s was a land torn apart by people with divergent views about the meaning of the nation's foundational mythology. On one side, there was the government, which claimed that the war in Vietnam upheld freedom and justice for oppressed peoples and was thus a fitting concern for Americans. On the other side, there were groups and individuals (termed "leftists" by the "establishment") who felt that American involvement in the war was a grievous betrayal of the foundational mythology. The flag, once the pivotal symbol of unity, became a divisive object of bitter hatred for those who protested America's involvement; the flag had come to symbolize for them not the nation, but the betrayal of the nation's destiny. When one reflects on the depth of the feelings of both sides in that era, one will sense the power of myth to grip people and what happens when people feel that the myth is being abused or wrongly interpreted.

Another example is what has happened (and in many ways is still occurring) to the church since Vatican II. Suddenly, the foundational mythology on which the church had lived and acted for several centuries was dramatically undermined by the Council. From a mythology that had supported a rigorous ghettoism with all its triumphalistic and visible symbols of power, tradition, and rock-hard stability, the church officially reembraced a much earlier mythology of mission to the world, a mythology of pilgrimage in which the visible symbols of power and social stability no longer have a dominant place. People became confused, benumbed, as they lost their feeling of roots, belonging, and identity. Even now, two decades later, many are

still lost within the church, especially those who yearn for the return to a mythology of stability and constancy.

AWARENESS OF MYTHOLOGY REQUIRED

Formation of seminarians, religious, and laity for mission involves a twofold process of liberation: a freeing from ignorance, e.g., of Christ, of harmful cultural values and pressures like racial prejudices; and second, a freeing from one's own selfishness and sinfulness. The process of liberation requires a discovery of the mythologies that either hinder, prevent, or facilitate the realization of one's mission in Christ. An awareness of at least the following key mythologies is needed:

1. Gospel/Ecclesial. Whoever is committed to mission must know about Christ, his redemptive mission, and his church. One's theological mythology must be constantly tested and purified through study, reflection, and prayer.

2. National/Local/Group. These mythologies affect one's inner self, very often without one ever being aware of the power of their influence on our emotions and our judgments. We can accept enthusiastically an inspiring gospel/ecclesial mythology about radical commitment to evangelization but be unaware of how secular mythologies either obstruct or aid one's efforts to implement the vision.

Among the ways of discovering the presence of one's mythologies and their pervasive power to influence behavior patterns, reading is important. One should study the critical, historical, sociological, and anthropological evaluations of one's culture, and what writers, artists, and poets are saying as they reflect on a nation's mythologies. Exposure to markedly different culture(s) in which the familiar cultural supports are removed, is also important. Provided it is for a sufficient length of time, the experience will help one to become more sensitive to what happens when one is deprived of what can be

taken for granted, namely one's culture/mythology.

3. Personal. As the human effort to explain our perceived realities, myth gives meaning and direction to our lives. Revelation is God communicating to us, in and through Christ, the ultimate meaning and direction for life. In faith, we commit ourselves to being one with Christ, the source of all meaning and truth. Our personal mythology is authentic to the degree that we, in faith, love, and hope, identify ourselves with Christ himself, who is the Myth, *the* Revelation of the Father. So identified, we can say with Paul, "I live now not with my own life but with the life of Christ who lives in me" (Gal 2:20).

Although we may sincerely believe this myth, that we are one in Christ, we may in fact be so thoroughly attached to purely secular mythologies that the Lord is excluded from influencing us. There is a gap between the ideal and the real. The fourteenth-century author of *The Cloud of the Unknowing* advises the follower of Christ to "strain every nerve in every possible way to know and experience yourself, as you really are. It will not be long, I suspect, before you have a real knowledge and experience of God as he is." The advice still applies! Adapting the words of T.S. Eliot, the way to possession of Christ-centered mythology is through dispossession of what does not belong to Christ.

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THE GNARLED OLD OAK TREE

Adapted From Oral Tradition

BRIAN CAVANAUGH, T.O.R.

One day the woodcutter took his grandson into the forest for his first experience in selecting and cutting oak trees, which they would later sell to the boat builders. As they walked, the woodcutter explained that the purpose of each tree is contained in its natural shape: some are straight for planks, some have the proper curves for the ribs, and some are tall for masts. The wood cutter told his grandson that by paying attention to the details of each tree and with experience recognizing these characteristics, some day he, too, might become the woodcutter of the forest.

A little way into the forest the grandson saw an old oak tree that had never been cut. The boy asked his grandfather if he could cut it down, because it was useless for boat building; there were no straight limbs, the trunk was short and gnarled, and the curves were going the wrong way. "We could cut it down for firewood," the grandson said; "at least then it will be of some use to us."

The woodcutter replied that for now they should be about their work cutting the proper trees for the boat builders; maybe later they could return to the old oak tree.

After a few hours of cutting the huge trees the grandson grew tired and asked if they could stop for a rest in some cool shade. The woodcutter took his grandson over to the old oak tree, where they rested against its trunk in the cool shade beneath its twisted limbs. After they had rested awhile, the woodcutter explained to his grandson the necessity of attentive awareness and recognition of everything in the forest and in the world. Some things are readily apparent, like the tall, straight oak trees; other things are less apparent, requiring closer attention, like recognition of the proper curves in the limbs. And some things might initially appear to have no purpose at all, like this gnarled, old oak tree. "You must learn to pay careful attention every day so you can recognize and discover the purpose God has for everything in Creation. For it is this old oak tree, which you so quickly deemed useless except for firewood, that now allows us to rest against its trunk amidst the coolness of its shade."

"Remember, grandson, not everything is as it first appears. Be patient, pay attention, recognize, and discover."

THE RESPECTABLE ADDICTIONS

LEN SPERRY, M.D., Ph.D.

Coffee affect my spiritual life? You've got to be kidding. Maybe heroin or cocaine could, but definitely not caffeine." This is a fairly typical perception of the effects of the more subtle substances of abuse. In excess of 30 million adults in the United States abuse alcohol and another 30 million abuse drugs like cocaine, heroin, amphetamines, and the like. These are obvious addictions in persons who are out of control and whose pain at failure to find love, worth, and meaning in their lives can only be relieved by these substances. Devastating health effects and serious social and legal consequences are associated with these obvious addictions.

It may be surprising to hear, however, that more than 100 million Americans not just use but abuse caffeine and over 35 million abuse nicotine. Conservative estimates that 40 percent of adults are overweight suggests that food is also an abused substance. These are some examples of what I call respectable or subtle substance addictions. But there are also nonsubstance or behavioral addictions like workaholism, addictive relationships, excessive television watching or running, and even overuse of meditation and other religious rituals. Although we as a culture have taken a fairly strong stand against the obvious addictions, the same cannot be said about the respectable addictions. After all, what could be more respectable than an elegant couple savoring a cup of coffee in a fine restaurant, especially when contrasted with a heroin junkie, with several felony arrests, shooting up in a ghetto alley? At worst, there is a basic denial that these subtle substances are addicting, and at best, there is only a halfhearted recognition of the scope and magnitude of the problem and even less enthusiasm for resolution. Unfortunately, this view is as commonplace among professionals as it is among the general public. For example, only recently has the American Psychiatric Association included abuse

of or withdrawal symptoms associated with caffeine, nicotine, and food (i.e., bulimia) as psychiatric diagnoses, as it did long ago regarding alcohol and drug abuse. But it is the rare professional who formally diagnoses these respectable addictions when symptoms are present.

It may seem incredible to hear that these subtle addictions actually affect a person's spiritual well-being. Yet I have no doubt, based on my clinical practice, that in the predisposed person, the overuse of caffeine, nicotine, and sugar can impede and undermine personal and spiritual growth in many committed Christians. These substances can trigger a vicious circle of compulsive overconsumption, cravings, mild withdrawal symptoms, and most notably, decreased self-control and willpower. Invariably, persons who have substance cravings usually also have difficulty maintaining balance in their lives, persevering with resolutions for even small life changes, and controlling temptations. What follows is a description of the biochemical, psychological, and spiritual aspects of subtle substance addictions and what can be done about them.

EFFECTS OF CRAVINGS

Psychosomatics, or the influence of the mind on the body, has always intrigued me. It probably led me to specialize in psychiatry and preventive medicine. Yet, over the years, I have become equally impressed with somatopsychics, the influence of the body on the mind and spirit. Again and again, I have witnessed the dramatic and often rapid impact of biochemical changes on an individual's level of consciousness, moods, thought patterns, and sense of personal control or willpower. We encounter somatopsychics when recovering from a cold or the flu. For one to two days after the cold or flu symptoms have abated, we experience depressed mood,

less energy, and reduction in concentration. Try as we might, it is difficult or even impossible to will ourselves back to our accustomed level of performance. Most of us have learned to tolerate this biological downer, knowing that in a day or so we will be back to our regular selves again. Also, by trial and error we may find that some prescription medications and certain foods can have profound effects on mood, concentration, and activity level.

Cravings are another example of somatopsychics. Cravings serve the biological and cognitive function of alerting the individual to physiological and psychological distress that can be immediately relieved by the specific compulsion, be it substance or behavior. Satisfaction of the cravings results in biochemical balance and a sense of psychic well-being, at the price of reduced self-control and heightened cravings. When the cravings are not satisfied in a given time period, mild or full-blown withdrawal symptoms are experienced. At first there may be a sense of emptiness, nervousness, or irritability. Later, with certain substances, there may be more obvious symptoms, such as tremor, sweating, headache, and depressed mood.

These cravings undermine health by increasing the individual's disposition toward negative health habits such as smoking, compulsive snacking, and excessive drinking of caffeinated beverages or alcohol. In the long term, chronic degenerative illnesses affecting all organ systems and premature death can be expected. These somatopsychic changes are obvious and can be dramatic, but there are others that are more insidious. Subtle and even fundamental changes in the individual's views of self, the world, and basic values occur, just as in the chronic alcoholic. To clarify this notion, a brief digression will be necessary.

TWO BASIC PERSPECTIVES

There are two basic perspectives on life with corresponding theologies of ministry, the life-affirming and the life-denying perspectives. In the life-denying perspective, dualistic thinking is basic. There is mind versus matter, with mind being considered superior to matter. There is good versus evil, dominant versus submissive, and so on. Our American culture operates for the most part from this perspective, which subtly and not so subtly endorses the myths of perfectionism, scarcity, problem solving, and immediacy. People are encouraged to believe that they can be gods if they try hard enough. In fact, such strivings are encouraged and rewarded. The "virtues" of omnipotence, omnipresence, and omniscience are esteemed. And although physicians must make a concerted effort to undo the effects of their training in these god-like qualities, lay and ordained ministers also find them to be seductive occupational hazards. There is also the belief that as the population of the world

community increases, the earth's resources are being depleted and there will not be enough to go around. Since it is better to have than not to have, a hierarchical and acquisition-based orientation to life can be justified. Problem solving is also valued in the life-denying perspective. Accordingly, it is believed that if there is a problem it follows that ultimately there must be a solution to it. For example, to reverse ignorance, poverty, and suffering requires only the right amount of dedication and know-how. In short, life is viewed as a problem to be solved, and the more solutions a person achieves, the more he or she will be rewarded both in this life and the next. Problems, particularly small ones, should be resolved in as short a time as possible, a belief highly valued in our culture, as witnessed in our obsession with fast foods, instant intimacy, and now, brief psychotherapies.

The manifestations of this life-denying perspective are the following: A premium is placed on being success-oriented and in control of one's inner and outer life. The body, even though it may be pampered, is actually denied and denigrated. Typically, so as to be slim and trim, it is beaten into submission with aerobics and dieting, only to be abused in the next instance with various chemical and/or psychological stressors.

In the spiritual domain, the pursuit of Christian perfection often takes the form of spiritual consumerism, which involves doing rather than being, and focusing on personal perfection at the expense of bringing about the Kingdom here on earth. Rather than achieving some balance between the inner and the outer journey, there is almost an exclusive focus on the inner journey. Activities like retreats, conferences, prayer meetings, journaling, and dream interpretation become spiritual disciplines in themselves, and participation in these becomes a measure of one's spiritual success and growth. Christ's admonition about relating to the world is more likely to be reflected in behavior that really proclaims a "be of the world but not in it" attitude. Internalizing dualism and its allied myths of perfectionism-scarcity-problem solving-immediacy make it all but impossible to share easily in the pain and suffering of the have nots. By their basic fear of the unexpected, their security-mindedness, and selective inattention to the plight of the deprived *anawim*, those who embody this perspective may find their lives relatively out of sync with basic issues of justice and peace, and so find themselves uncomfortable, confused, or angry in talking to those who operate from a more life-affirming perspective.

On the other hand, the life-affirming perspective is more oriented to a holistic, monistic view of reality. It is more consistent with the biblical view of indivisibility of body, soul, and spirit in relation to community. Life is viewed more as a mystery to be lived, although problem solving has its place. An attitude of faithfulness replaces success orienta-

tion, and compassion replaces perfectionist striving. Self-control is esteemed only insofar as it is a prerequisite to self-surrender. Being "in the world but not of it" means being in touch with the pain and suffering of the disenfranchised and letting oneself become more deeply converted and transformed in the process. Agony is accepted as the counterpart of joy and ecstasy.

Readers should recognize that these two perspectives represent opposite ends of a continuum and that most individuals are not pure types. Still, those individuals whose lives tend to be more informed by this life-affirming perspective have a tendency to be relatively immune to the wiles of the American Dream and are more comfortable with a life-style marked by "voluntary simplicity." Spiritual practices like solitude, fasting, hospitality, and a balanced life-style are consistent with this perspective, and one of the outcomes of these practices is an increase in the individual's sense of self-control or willpower.

When ecstasy is experienced by subscribers to the life-denying perspective, it is often compulsion related, as with the "runner's high," meditation highs, drug highs, or highs from other subtle or obvious addictions. In other words, it is cheap ecstasy and not Christian joy. It is also difficult to reconcile this perspective with the full Christian message. And based on my clinical experience, it does not seem possible to develop true personal and spiritual maturity within that perspective. The life-denying perspective can initiate and perpetuate addictive behaviors, particularly in predisposed individuals. And here is where we return to cravings. Cravings are a marker of a predisposition toward compulsivity and addiction.

THREE SUBTLE ADDICTIONS

Caffeine. Two hundred years ago caffeine was unknown in most parts of the world, whereas today it is the world's most popular drug. As with other psychoactive chemicals, negative health effects of caffeine have been only recently recognized by the medical establishment. In part, this is because of its nonspecific symptoms, such as anxiety, headache, insomnia, and gastrointestinal effects. Chronic diseases associated with prolonged caffeine use are high blood pressure, breast cysts, heart arrhythmias, and increased risk for cancers of the pancreas, prostate, lung, breast, and larynx. As mentioned previously, caffeine intoxication is formally classified as a psychiatric disorder. Its symptoms can mimic a panic attack, a heart attack, or a psychosis, and in the predisposed individual it can result from ingesting as little as 250 milligrams of caffeine.

The average American, including children, consumes 200 milligrams per day—roughly the amount in three cups of coffee—while 10 percent consume

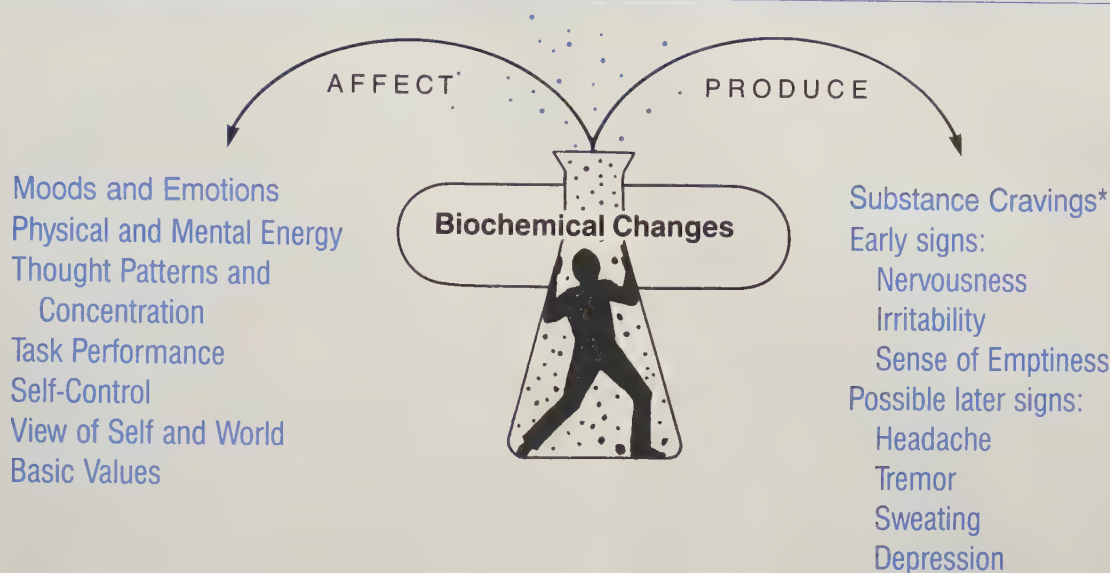
more than 1,000 milligrams. The average cup of brewed coffee contains 80 milligrams. The amount of caffeine in commonly used substances, however, is rather surprising. For example, black Pekoe tea has 40 milligrams per cup, 12 ounces of cola can have 45 to 55 milligrams, and the over-the-counter medications No Doz (a stimulant) and Dexatrim (an appetite suppressant) have 100 milligrams per tablet and 200 milligrams per capsule, respectively. Individual variation in the way caffeine is metabolized in the body, along with any predisposition to addiction, accounts for the differences in the effects of this substance from one person to another.

Many persons turn to caffeine for the energy boost it provides, which stimulates the mind and alleviates fatigue. Caffeine causes the release of anti-stress hormones such as adrenocorticotrophic hormone (ACTH), adrenalin, and noradrenalin and raises blood sugar. As this effect wears off, in two to three hours, one becomes aware of the energy slump, and cravings are experienced, unless additional caffeine is ingested and instant energy restored. For many people, their morning cups of coffee are not simply a cultural habit but a necessity. Thus, a vicious circle can easily begin and continue until the individual's normal metabolism goes awry. In the short run, caffeine is an effortless and instant stress reducer, but the price for this type of stress management can be very high. First, continual and compulsive use of this substance leads to the depletion of the body's reserve of the antistress hormones, and in time the adrenal glands become exhausted. In large part this probably accounts for the strength of this life-denying habit.

Nicotine. In terms of public health, use of nicotine-containing products is the second-largest drug problem in the United States. About 60 million Americans consume over 600 billion cigarettes per year. Over 350,000 premature deaths from cancer, heart disease, and emphysema are related to nicotine use. Statistics about lung cancer, chronic sinus and respiratory infections, and gastrointestinal and bladder cancer are common knowledge in our culture. This data does not serve as much of a deterrent for nicotine abusers who may have attempted to stop several times without success and who would probably deny they have an addiction. Other "explanations," such as stress, unwillingness to gain weight, or the like, are more palatable.

But there is some recent evidence showing that nicotine harms not only the user but also nearby nonsmokers, and that "passive smoking" may be more deadly for the nonsmoker. Furthermore, it has been reported that smokers are involved in 50 percent more automobile accidents, get 46 percent more tickets for speeding and moving violations, and are three times more likely to be arrested for drunk driving than nonsmokers are. The estimated

Somatopsychic Influence of Body on Mind



*e.g., for caffeine, alcohol, nicotine, food

cost for 1986 of treating disease caused by cigarette smoking is a staggering \$1.55 for every pack smoked in the United States.

Tobacco dependence, which is considered a psychiatric disorder, is unique among substance-abuse disorders because of the extent of social support for it in our culture. Even though a number of corporations are limiting smoking to designated areas, many are not. It is still rare to find hotels, restaurants, and other public places that are smoke-free. Some professions, such as nursing, alcohol and drug counseling, and performing as clergy, seem to be characterized by smoking, which would appear to be antithetical to the purpose of the profession.

Sugar. Carbohydrates are the body's main source of energy. The three types of carbohydrates in foods are sugars, starches, and cellulose. Starches, also called complex carbohydrates, provide a slow, steady source of energy, whereas cellulose provides mostly bulk. Sugars, such as table sugar and honey, are concentrated forms of simple carbohydrates and provide the body with an immediate burst of energy. The body functions best, however, only when there is a steady, constant supply of energy. It needs only about 75 grams of carbohydrate per day to do this, which is easily provided by a single meal of complex carbohydrates.

Yet most Americans insist on filling themselves with the simple carbohydrates that can be very harmful to the body, the temple of the spirit. Americans consume an average of 115 pounds of table sugar, or sucrose, per year. Such sugar is unquestionably the most common food additive. Of all the health risks associated with sugar, Americans seem to be most concerned with weight gain. There are other short- and long-term adverse effects, however. Excessive sugar consumption can result in headache, fatigue, irritability, anxiety, and difficulty concentrating. In the long run, sugar contributes to the development of such chronic health conditions as diabetes mellitus, heart disease, obesity, and osteoporosis. Of course, the development of such diseases in predisposed individuals can be largely curtailed by proper diet.

But the most insidious effect of sugar is that it reinforces other negative health behaviors and amplifies their adverse effects. One thing that most overconsumers of caffeine, nicotine, and alcohol have in common is a "sweet tooth." It is becoming more evident that these common substances have a cross-sensitivity to one another. That is, the craving for one of these substances can be relieved by the ingestion of another. In fact, Janice Phelps and Alan Nourse, writing in *The Hidden Addictions*, believe that there is a genetic defect in sugar metabolism

that they speculate is the basis of all substance addictions, and possibly many, if not all, of the behavioral addictions. While awaiting scientific confirmation of this theory, many clinicians, convinced by their own clinical successes, help their patients to eliminate sugar, caffeine, and nicotine from their diets during the course of alcohol and/or drug treatment.

Even though it is true that many addicts have multiple addictions, a more common scenario involves the relatively normal, high-functioning individual who has only an irresistible sweet tooth. But the fact is that this person is just as much an addict as the others, if cravings, compulsive consumption, and withdrawal symptoms are present.

Excessive sugar consumption creates a biochemical roller coaster. First, blood sugar levels rise meteorically within thirty minutes of ingestion of this substance. This produces high energy and a feeling of well-being. Soon, this is followed by a precipitous drop in blood sugar levels with a subsequent flood of insulin from the pancreas into the blood stream. Feelings of fatigue, irritability, and dysphoria quickly follow. This triggers the release of large quantities of antistress hormones from the adrenal glands, which among other reactions, causes the release of emergency stores of sugar stored in the liver. The somatopsychic effect on those affected is that of being keyed up. In due time this roller coaster pattern becomes a vicious circle taking a heavy toll on the body and on the mind and spirit as well. Such individuals feel not only run down and burned out but also enslaved, that somehow they have lost control over a part of themselves. If overconsumption persists, the cycle continues as subclinical symptoms develop into chronic medical, psychological, and spiritual symptoms. This is the typical course of bankruptcy noted in all addictions.

LIFE-STYLE CHANGES NEEDED

Over the past three years I have developed a medical intervention that focuses on reversing these subtle addictions and reducing risk factors that could trigger new or old addictive patterns in those predisposed to compulsivity. Besides provisions for withdrawal from the subtle addiction(s), it provides a preventive health prescription. There is a *detachment* phase in which life-denying addictive behaviors are eliminated and an *attachment* phase in which life-affirming health behaviors and beliefs are incorporated into the person's life-style. The goal is to guide the person through the life-style changes needed for the best level of health possible consistent with their genetic and biochemical make-up.

Briefly, the program works in this manner: First, caffeine is eliminated. This is followed by greatly reducing the simple carbohydrates, or sugars, in one's diet. If an individual is a social or an occa-

sional user of alcohol—a highly concentrated source of the empty calories of sugar—it must also be eliminated. Often, this can be accomplished in three or four weeks. Caffeine comes first because it is a relatively easy habit to break and because it affects so many aspects of the individual's metabolism. Because of cross-sensitivity, it may be almost impossible to reduce and eliminate one without eliminating the others. Herbal teas or Postum are suggested as a replacement rather than decaffeinated coffee, which actually has about 3 milligrams of caffeine per cup. Once caffeine is eliminated, the person's metabolism changes, which then facilitates the more difficult detachment from sugar, alcohol, and nicotine. Sugar detachment comes before alcohol and nicotine because a nicotine high may compensate for a sugar high, and if the person attempts to cease smoking before reducing sugar intake, chances of success are greatly diminished. Nicotine is probably the most difficult substance for the biologically predisposed person to be weaned from. I find that it is usually necessary to spend about four weeks on the attachment phase of the program before attempting nicotine cessation.

As the individual proceeds through this graduated detachment phase, the graduated attachment portion of the program is phased in. The attachment phase involves balanced nutrition, including vitamin and mineral supplementation; exercise, particularly aerobic training; and stress-management skills, especially controlled breathing and relaxation. These positive health behaviors are strategically introduced during the detachment phase to aid in reducing the discomfort of the one to three days of withdrawal symptoms experienced after each successive substance is eliminated. They become the central focus for three to five weeks after sugars have been eliminated. After each addictive substance has been eliminated and the individual has incorporated more life-giving behaviors and beliefs into his or her life, cravings gradually disappear and an increased sense of personal and spiritual empowerment is reported.

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Treatment and Recovery of Alcoholics' Children

C. LAWRENCE MILLER, S.T.L.

In the article "Understanding the Children of Alcoholic Parents" (HUMAN DEVELOPMENT, Fall 1987) Sean Sammon, F.M.S., Ph.D., examined the difficulties often experienced by adult children of alcoholics (ACoAs), "especially those who are priests and men and women religious." He described alcoholism as a "disease" that affects all the members of a family. I intend, in this article, to consider some of the essential questions to be addressed by an ACoA in ministry, and some of the more helpful ways of responding to them. What I write will be based on my own experience and that of others who, in God's inscrutable providence, were destined to be raised in a family that suffered the effects of alcoholism.

CHOICE OF MINISTRY

The ACoA might profitably consider three issues: choice of ministry, growth in ministry, and style of ministry. First, it could be helpful for the ACoA in ministry to ask, "Why have I chosen this ministry?" The question is not "Why have I chosen ministry?" (since all Christians must minister) but "Why this ministry?" Granted that ministry involves a call from God, it is not totally one's own choice. The ACoA must acknowledge, however, that what brought him or her into ministry in the first place may not have been very healthy, though at the time of the choice the individual may have exercised all the courage and freedom that he or she had available. In fact, all ministers must, at some time, come to the shocking realization that they are not as altruistic as they may have thought. Some selfish motives are always operational in vocational choice, varying in degree for each person.

Many ACoAs are attracted to ministry because it appears to offer an opportunity for continual excitement, heroic helping, exemption from profound intimacy, and entitlement to be "different from the

rest." The initial question in the recovery process is, "To what extent did my ACoA history limit my freedom at the time I chose this ministry?" (In my own life, for example, when I chose to become a parish priest, I thought that I was as free as I could be. In retrospect, I now see that I was alone and fearful; priesthood was the first straw offered to me, so I grabbed on for dear life.) There may be some inkling that one's present ministry may not be the best one possible; an individual judgment must be made in every case. The important qualities at the start of the recovery process are simple honesty and openness. The ACoA must not jump to any conclusions or panic, but must take his or her time. Discernment, though often rocky, is the heart of the Christian spiritual life. Merely entering the process is a step in growth.

GROWTH ISSUE IMPORTANT

Even if that first question is answered in a manner that suggests there was limited freedom at the time of vocational choice, the process is not over; all is not lost. The second question must be asked: "Can I grow in my ministry?" Even a poorly chosen ministry may prove to be (by accident or divine grace) the right place for personal growth and caring for the "still-small child" within. Not long ago, a network TV program entitled "Monastery" detailed the various unhealthy motives that prompted some monks to enter religious life. Among these motives were flight from women, homosexuality, escape from family, and lethargy, etc. In my opinion, the most telling line of the program was the statement of one monk who said, "You can enter the monastery for selfish reasons, but you cannot stay here for selfish reasons." Similarly, the ACoA in ministry must ask, "Granted that I may have entered this ministry with some unhealthy motivations, can I find growth and freedom here now?"

The answer to this question will be different for each individual. Some will see that in order to care for the hurting child within (by creating the family and loving environment that they never experienced), they must choose another form of ministry. Others, especially if they have been cared for as persons as well as ministers within their communities, may find that the best place for them to grow, precisely as ACoAs, is in their present ministry.

Decision Requires Freedom. The individual must keep in mind that there are no magical answers. A decision that is confronting the issue for one person might be running away from it for another. As much as possible, pressure from family, friends, and church authorities must be put aside here. If the Christian minister is not becoming healthy, neither will the community developing under his or her influence. Whether or not the choice is to stay active in his or her current ministry, the ACoA must (perhaps for the first time) learn to identify and pursue what is personally growth productive, because growth is desired by God. Furthermore, there should be an honest and comprehensive evaluation of all the possible consequences, without fear of them.

STYLE OF MINISTRY

A person's ministerial style should also be considered. This issue must be faced by every ACoA in ministry, not just those who decide to change their ministry. It is quite possible that a religious woman might evaluate her ACoA history and vocational choice and realize that her true vocation is motherhood. She still needs to consider the impact of her ACoA history on her mode of ministering. An angry, isolated, frustrated ACoA sister might end up being just as angry, isolated, and unfulfilled as a mother. Similarly, a domineering, workaholic ACoA priest has no guarantee that he will change his ministerial style, even if he changes his vocation or location.

An ACoA should ask, "Am I more usually a reactor or an actor?" "Is my ministry a place of fulfillment or escape?" "Am I growing, or can I grow, in this ministry?" Even in this age of pluralism, there is little room in any vocation in the church (parenthood, priesthood, religious life, single life) for the controlling, neurotic, isolated, superficial style of ministry so frequently demonstrated by adult children of alcoholics.

RECOMMENDATIONS FOR THE ACoA

I want to suggest some steps for addressing the recovery process. First, there is need for the ACoA to recognize that he or she has an alcoholic family history and to admit that it may have a profound impact on present behavior. Most important, at this stage, the ACoA should not panic; identifying an

issue is the first step in dealing with it. It may feel as though one is opening Pandora's box, but these crucial issues are finally being dealt with and not trapped inside oneself any longer. No one can remain healthy if conflicted life issues are repressed, never to be examined and never decided on.

Second, a support system should be created. The ACoA should identify the persons with whom he or she feels most comfortable and talk with them. It is generally beneficial for an ACoA to work out his or her issues in a group context. This is usually the most difficult, yet fruitful, aspect of recovery. Recovery groups for ACoAs are becoming increasingly available, especially in the United States. In some dioceses (for example, at Cleveland's Tabor House Consultation Center), there are ACoA groups designed precisely for priests and religious. The value of this group work cannot be exaggerated. Experience shows that without the input of a group of caring, empathic individuals, including counselors, the ACoA can hardly hope to learn to feel the effects of their unfair childhood, or test out new, more appropriate ways of expressing themselves and behaving. Adult children of alcoholics learned certain behavioral and attitudinal "tapes" as children. Group work is the most effective method of erasing the outdated, unhealthy ones and replacing them with more appropriate modes of thinking, feeling, and acting.

Third, the ACoA may need to choose a well-trained and experienced counselor familiar with ACoA issues to work with on an individual basis. This collaboration can serve as a useful means of raising issues to be brought into a therapeutic ACoA group and of developing insights into the ACoA's problems related to ministry. The ACoA tends to deal with personal matters by intellectualizing them. A counselor (coupled with group work) can help to deal with these important issues at the level of feelings. It is at that level that the injury was sustained as a child; it is only there that recovery can be accomplished as an adult.

Writing a journal, too, is often beneficial, especially when it allows the ACoA to get in touch with the "little child" imprisoned down deep. Frequent meetings with a spiritual companion, retreats, frank discussions with family members, and lots of prayer are also helpful. The process of discernment and recovery should not be rushed, and it cannot be scheduled.

Adult children of alcoholics must seek a great deal of caring and companionship. Having spent so much time taking care of the lives of others, ACoAs in ministry, especially as they get in touch with their ACoA issues, must be assured that they will be loved, no matter what they decide. Finally, ACoAs must learn to accept responsibility for their lives and actions, since after all, as a fellow ACoA has expressed it, "The only world that depends on me is mine!"

UNDERSTANDING LAY MINISTRY

WILKIE AU, S.J., Ph.D.

Despite the resistance it faces in some quarters, lay ministry continues to grow in scope and significance in today's church. The vibrant emergence of lay ministry reflects a growing realization among Catholics that ministry is an essential aspect of being a Christian and not merely something reserved for a few. As Vatican II emphasized, the entire People of God are called to the service of Christ by embodying his presence and continuing his ministry in the world. Through baptism and confirmation, Christians receive the gift of ministry and are commissioned by the Lord himself to manifest his saving presence to the world by acts of loving service (*Dogmatic Constitution on the Church*, #30 and #33). This renewed realization of the gift of ministry explains why lay participation is expanding in parishes and churches all over the world as lay Christians perform functions once the sole preserve of priests and religious. They accept with enthusiasm and dedication diverse responsibilities such as youth minister, director of religious education, extraordinary minister of communion, lector, and minister for the pastoral care of the sick and the elderly.

Nevertheless, many lay persons, desiring to respond seriously to the call to ministry, persist in asking, "What concretely does it mean to share in the one ministry of Christ?" "What exactly do we do?" Motivated by these concerns, almost three hundred lay Catholics gathered in Chicago last year to participate in the "National Consultation on the Vocation of the Laity in the World." Sponsored by the National Center for the Laity (NCL), the conference focused on the challenge and task of forging a link between faith and everyday life in a secular world. The keynote speaker, John McDermott, captured the concern of many in attendance when he said, "We say plainly that the central importance and intrinsic value of the lay vocation in the world must receive more attention, nurture, support and honor. ...The challenge facing us is not survival but

the challenge of power and responsibility—how to live our Christian vocation in ways worthy of our new status and resources."

TWO POSSIBLE APPROACHES

In an attempt to provide "more attention, nurture, support, and honor" to the vocation of the laity, I would like to offer some approaches to understanding what lay ministry entails and to suggest practical steps toward lay involvement in ministry. Two frameworks for understanding lay ministry, one scriptural and the other sacramental, will be presented here. The scriptural approach is based on an understanding of Jesus' own ministry as seen in the Gospels and the call of all Christians to continue the works of Jesus for the sake of the Kingdom. The sacramental approach to lay ministry stems from the vocation of all Christians to be the church-in-the-world, in the marketplace, in the halls of learning, and in the corridors of government. To be the church-in-the-world defines the essential ministry of all Christians. It is a call to be the sacrament of Christ in the world, to be the visible epiphany of the real—though imperceptible—presence of Christ in our midst. (See *Gaudium et Spes*, #40–45; *Lumen Gentium*, #30–38; and *Apostolicam Actuositatem*, #3)

This twofold approach can be helpful for several reasons. First, it is inclusive; that is, it shows how everyone, not just the selected few or the "in crowd" of a parish, can minister as Jesus did. Second, it does not reduce lay ministry to "official" or "parish" ministry. Whereas the revival of lay involvement has contributed greatly to the grassroots renewal of the local church, a truncated and narrow vision of the laity's role creeps in when too much emphasis is placed on the work of lay persons *within* the church, in church-related activities. According to NCL's founder, Ed Marciniak, the church has lately focused too much attention on recruiting

new professional lay ministers and not enough on helping ordinary Catholics do their job in the world. This preoccupation with engaging lay persons in parochial and diocesan ministries can lead to a devaluation of the apostolic significance of the ordinary work of Christians in the marketplace and in the home. Many good Christians are already doing ministry without realizing it; what they are doing can be converted to explicit ministry by relating their activities to the preaching of the Good News of God's Reign. Finally, the two approaches I will discuss here will show how we can all share in the ministry of Jesus. Whether we are ordained or not makes little difference if we are actually contributing to the Kingdom of God by embodying sacramentally the presence of Christ in the quality and manner of our lives.

A SCRIPTURAL FRAMEWORK

In John's Gospel, Jesus explains his ministry as doing "the works which the Father has granted me to accomplish" (5:36). He is the apostle—"the sent one" of God par excellence. His mission is to inaugurate and proclaim the Kingdom of God by preaching the Father's merciful love and saving intervention in human life. Thus, preaching the Good News of the Reign of God was Jesus' central and all-consuming concern. (Mk 1:14-15)

Jesus' ministry—that is, everything he engaged in to accomplish the mission given to him by the Father—can be viewed in three aspects: the kerygmatic, the koinoniac, and the diaconal. He ministered (1) by preaching the Good News of God's loving and powerful intervention in history (the kerygmatic aspect); (2) by forming a community that would embody and reflect the Good News in its way of life and activities (the koinoniac aspect); and (3) by doing works of love, service, and justice that would demonstrate in action that the Kingdom of God has indeed arrived (the diaconal aspect). These three aspects of ministry are reflected in Jesus' response to the disciples of John the Baptist. When they approached Jesus, seeking to confirm his identity as the Messiah, he told them, "Go back and tell John what you hear and see: the blind see again, the lame walk, lepers are cleansed, the deaf hear, the dead are raised to life and the Good News is proclaimed to the poor..." (Mt 11:4-5). Jesus' words point to his works as evidence that the long-awaited Messiah had arrived, initiating the Reign of God.

Jesus' Ministry Continued. Before leaving them, Jesus commissioned the apostles and the community that he formed to continue his ministry. Just as he was sent by the Father, so he sent his followers to proclaim to the world the Good News of God's benevolent Reign over a Kingdom already begun but not yet flourishing. Participating in the min-

istry of Jesus would thus mean sharing the same commitment and single-minded concern of Jesus to announce the Good News of God's Reign on earth.

Ministry, in its broadest scriptural sense, is any human activity engaged in for the sake of the Kingdom or, in the words of Jesus, "for my sake and the sake of the gospel" (Mk 8:35; 10:29). The three aspects of Jesus' own ministry mentioned above provide a useful framework for understanding how all Christians can carry on the ministry of Jesus in their daily lives. Corresponding to these three aspects, Christians in all walks of life can minister by preaching the Good News (1) through the language of their words, (2) through the language of their relationships, and (3) through the language of their works.

Proclaiming Through Words. The kerygmatic dimension of lay ministry is not confined to a call to preach in any formal way. More broadly, it is a call to all Christians "to share the light of faith" (*National Catechetical Directory for Catholics of the United States*, p. 2). To share one's faith within the given context of one's daily life is to minister in a real and concrete way. Thus, sharing the light of faith is not the responsibility of catechists alone, whether they be professional or volunteer. Nor should it be restricted to formal teaching in a classroom. Rather, these activities are the proper work of the whole Christian community.

Parents minister to their children kerygmatically when they teach them how to pray or when they hand on their credal faith. Husbands and wives minister to each other through their words of reassurance to each other during difficult times and by expressing encouragement and trust based on their faith in a God who makes all things possible. Friends minister to each other when they supportively share their personal experiences of the presence and power of God in their lives. Adult children minister to aging and sick parents when they speak a tender word of trust in a God who always brings good out of everything. These are all examples of ministering kerygmatically. They continue Jesus' proclamation of the Good News that God is a loving Father who is intimately and actively involved in our lives, to save us, to make us whole, to bring us to fullness of life.

Proclaiming Through Relationships. The relationships in our lives also take on the nature of ministry. They can embody God's love, acceptance, forgiveness, care, and graciousness to his people in such a tangible and obvious way that it is clear for all to see that God's Kingdom is here and that the Spirit reigns in our lives. Thus, parents minister relationally when their love and acceptance make it possible for their children to believe in a loving, tender, and accepting God. Parents also minister relationally when their forgiveness enables their

children to believe in a God who is freely forgiving of his wayward children. Husbands and wives minister to each other in relationship when their intimate love deepens their understanding of a God who is Love. Old friends minister to one another by their loyalty throughout the years, enabling each other to believe in the abiding fidelity of a God who is called the Faithful One. (Is 49:15–16)

In the Gospel of Mark, Jesus provides a concrete illustration of what is involved in ministering to others relationally (1:40ff). A leper approaches Jesus, calling out for healing. Jesus attends carefully to what the leper is saying and doing. Moved with compassion, he reaches out to touch the leper in a way that brings him wholeness. In this episode, we notice a threefold dynamic that characterizes many of Jesus' ministerial encounters: (1) he is keenly aware of his interpersonal environment, sensitive and attentive to the needs of the people around him; (2) he lets what he perceives touch his heart so that he is moved with compassion; and (3) moved with compassion, he reaches out to respond to the person in need.

Like the ministerial encounters of Jesus, our relationships become ministry when they are characterized by this threefold dynamic of awareness, compassion, and loving response. Seen in this light, the opportunities to share in the ministry of Jesus through our relationships, whether we are at home, at school, or at work, are unlimited. When we relate to others in such a way, we are truly sharing the ministry of Jesus because by and through our actions the Risen Jesus continues today his ministry of freeing and healing people.

Proclaiming Through Works. Continuing the ministry of Jesus must also take the form of a "faith that does justice," a faith that is expressed in service, especially on behalf of the poor, the alienated, and the oppressed. In the parable of the Good Samaritan (Lk 10:25–37), Jesus challenges his followers to expand their understanding of "neighbor" to include those who do not share the same race, religion, culture, or class. Furthermore, he makes clear that Christian love of neighbor cannot stop with words; it must be shown in concrete acts of caring. Following the threefold dynamic of Jesus' own ministerial encounters, the Good Samaritan (truly a lay minister, as opposed to the priest and the Levite) saw the victim, "had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his beast and brought him to an inn, and took care of him." The Good Samaritan is certainly a minister in the mode of Jesus; his loving service on behalf of an oppressed and needy neighbor is marked by awareness, compassion, and caring response.

Thus, service to others takes on the nature of ministry when it is done for the sake of the gospel and for the sake of Jesus, who identifies himself with the "least of these my brethren" (Mt 25:40).

To share one's faith within the given context of one's daily life is to minister in a real and concrete way

Works of service become the nonverbal proclamation of the Kingdom in our midst and the tangible witness testifying to the reality of God's Reign in the here and now. In brief, according to a scriptural understanding of ministry, we truly share in the ministry of Jesus when our lives continue his proclamation of the Good News of the Reign of God in our midst and when our manner of living contributes to the coming of the Kingdom into human history until Jesus returns in glory.

A SACRAMENTAL PERSPECTIVE

Lay ministry must not be reduced to "official" ministry. Although it includes serving in directly church-related roles such as catechist, lector, liturgical planner, or eucharistic minister, the reality of lay ministry is much broader than involvement in these formal parish activities. Vatican II, in its *Dogmatic Constitution on the Church*, makes this clear. The Council hoped to avoid devaluing the ministerial potential of the laity's work in the world as ordinary citizens—homemakers, teachers, lawyers, doctors, politicians, secretaries, carpenters. In 1977, a group of lay persons felt a need to reinforce the Council's message by issuing the *Chicago Declaration of Christian Concern*, which reemphasized the broad vision of the laity's role. According to the Council, a dimension of service that is clearly unique to the lay state is that of being the church-in-the-world. Consequently, lay ministry involves a call to lay people to be the sacrament of Christ in the world today, to be the visible sign of the real though invisible presence of Jesus in our midst.

The Church As Sacrament. Because "Christ is the visible likeness of the invisible God" (Col 1:15), he

is said to be the sacrament of God, the symbol that embodies and reveals God to humankind. In the same way, the church is said to be the sacrament of Christ because it is called to be the continuation of Christ's presence in history, in space, and in time. Its vocation and mission as church is to represent and make Christ present in the world today. The seven ritual sacraments constitute an important means by which the church as the sacrament of Christ attempts to carry out its work of embodying and revealing him. They are moments of heightened awareness of how God exists and acts in the world. In the celebration of a sacrament, we use words, gestures, and symbols to highlight what God is presently doing for us as individuals and as a community. We do this in order to give thanks and to allow God's action to deepen its impact on our lives. Thus, the sacramental ritual serves as a focus, though not an exclusive locus, of God's presence and action in the world. It is a paradigm or illustration of how God works in our day-to-day lives.

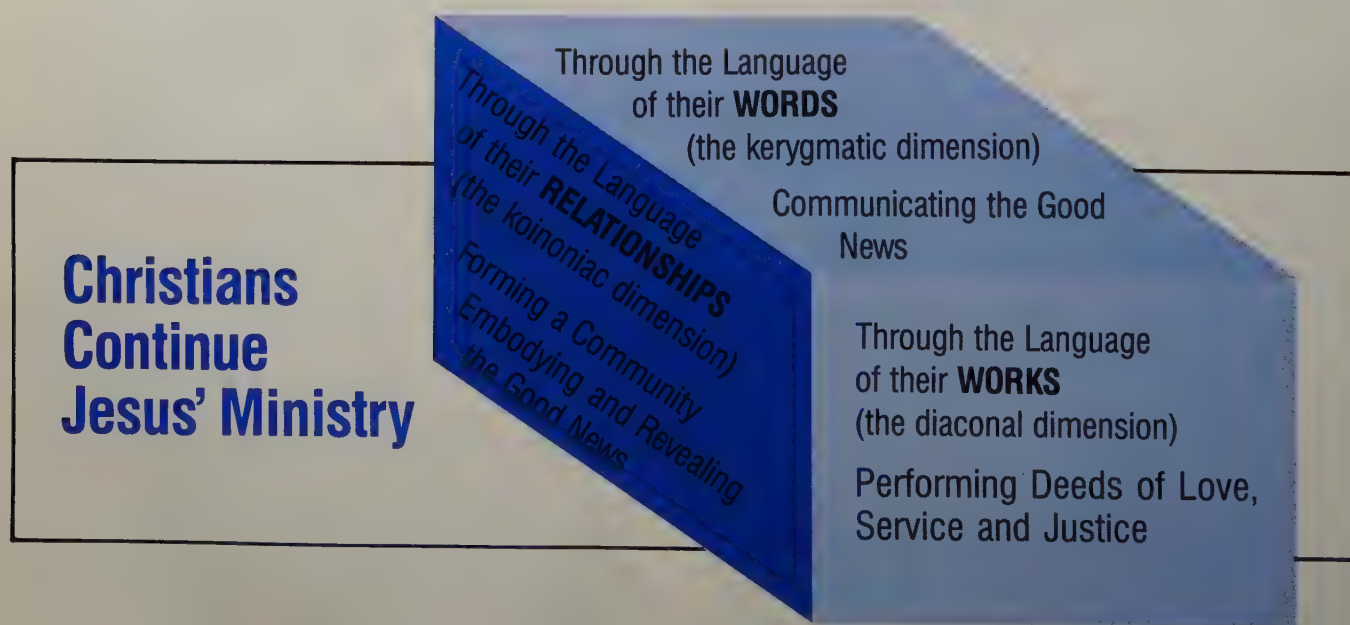
Serving as focal points or illustrations in this way, the seven sacraments help the church to achieve its identity and to accomplish its mission as the sacrament of Christ. Together the seven sacraments build up the church and make it the sacrament that it is. Theologian Avery Dulles, S.J., in *Models of the Church*, has demonstrated convincingly that Vatican II clearly recognized such "a connection between the church as primordial sacrament and the seven ritual sacraments that express, in privileged ways, the sacramentality of the church as a whole."

Like ministries in the church, the sacraments exist to advance its mission. As illustrations of Christ's saving activity today, the seven sacraments provide models for Christian ministry, by showing us

how to embody Jesus' saving action for God's people in the concrete situations of our lives.

Challenges For Ministry. As we celebrate the entry of a new member into the Body of Christ in the sacrament of Baptism, we are reminded that we as church are called to be a receiving and accepting community in which all people can find a home and a sense of belonging. Furthermore, in the baptismal rite, the child is given a name; and in that naming, the community ratifies the person's primary vocation to develop his or her God-given potential as an individual self. Simultaneously, the church commits itself to be a community of hospitality, a free and friendly one that enables individuals to grow and actualize their authentic selfhood as persons created in the image and likeness of God. Thus, in receiving a new member through the initiation rite of Baptism, the church pledges to be a life-giving, healing, and transforming community. By our accepting, caring, and life-giving stance toward one another, we provide the empirical or experiential basis that supports people's belief in the presence of a God who is accepting, caring, and life-giving. Thus, the sacrament of Baptism challenges Christians to minister to others by creating a community in which people of all races and nations can experience the love of Christ as the supportive matrix for their spiritual and human growth.

Confirmation celebrates sacramentally the catalytic presence of the Spirit in the process of human growth. Confirmation calls us to nurture each other into maturity, to foster the ongoing process of personality integration and the progressive deepening of faith commitment. By our affirmation



of, as well as our confrontation with, persons in the community, we strengthen their often ambivalent impulses to remain open to ongoing growth and to persevere with courage in facing the developmental crises, those often painful and dark passages that mark every person's journey toward maturity. By faithfully reproducing the fruits of the Spirit—love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control (Gal 5)—in the lives of those grappling with growth, we give testimony to the Spirit's perennial presence as a support to personal development. Through our concrete presence, the Spirit continues to encourage those who struggle to persevere in hope and to support them through the death-like passages that lead to rebirth.

The sacrament of the Eucharist celebrates the real, personal presence of the risen Christ in the community. It reminds us that Jesus freely laid down his life for us, his friends, and by so doing, brought about a new relationship of intimacy among ourselves and with God. As a result of Jesus' sacrifice of his own life on our behalf, we have been formed into a community of friends. The sacrificial love of Jesus challenges us to lay down our lives for each other in loving service (Jn 13). Symbolizing Christ's gift of himself to us as food and drink, the Eucharist invites us to be gifts to others in a way that nourishes their lives. As a model of ministry, therefore, the Eucharist teaches us that we are called to embody and manifest the self-giving presence of the risen Jesus in the world by being a community of covenant friendship and mutual service.

It is not surprising that the Eucharistic celebration is often experienced as empty and meaningless. This is because many people, in fact, do not experience Christ's presence in the community in their daily living, and thus they have no actual reason to celebrate. In light of this situation, to be witnesses of the Resurrection outside the Eucharistic gathering, in day-to-day living, is an important form of ministry. Like the apostle John who recognized and pointed out the risen Lord to Peter and the others in the boat on the Sea of Tiberias (Jn 21), we are challenged to perceive our daily experiences with a faith vision that enables us to proclaim, "It is the Lord!" These moments of recognition can then be collected and raised to expression in the celebration of the Eucharist, for the Eucharist is the time when Christians make explicit their experience of the risen Lord's pervasive presence in their lives in order to give thanks and praise.

Reconciliation is the sacrament that celebrates the enduring faithfulness and mercy of God made visible in the life, death, and resurrection of Jesus. It reminds us that we as church are called to be a reconciling, forgiving, and faithful community. By our concrete acts of forgiveness, healing, and fidelity within the various relationships of our lives, we call people to believe more deeply in the forgiving,

According to the Council, a dimension of service that is clearly unique to the lay state is that of being the church-in-the-world

healing, and faithful God who dwells and acts in our midst.

The sacrament of Holy Orders celebrates the great gift we have in being called to share in the ministry of Jesus. In a fortuitous way, the often bitter debate over the ordination of women has brought more clearly to light two important points: (1) ordination is but one way by which the Christian community officially recognizes the various ministries needed for the accomplishment of its mission; and (2) the ordained priesthood is but one ministry among others in the church. Thus, while ordination presupposes ministry, ministry does not necessarily require ordination. By reminding us that the call to serve comes from the risen Christ to every Christian, this sacrament challenges us to respect and support each person's ministry in the church. As a community, we are called to help each individual to recognize and claim his or her special charisms and gifts and to use them for building up the Body of Christ, for building up the world.

Matrimony celebrates sacramentally a love made possible by God and the public expression of that love in the form of self-donation and mutual commitment. At a time when the rising rate of divorce has caused many to doubt the possibility of marital love and the viability of lifelong commitment, it seems critical that married Christians testify by their words and lives to the fact that the power of God is at work in them as they strive to love with faithfulness and devotion. The sacrament of Matrimony expresses the faith of Christians that the Lord who was at the beginning of their love continues to be

present to nurture and support it. Thus, the sacrament calls us to witness to committed love and to the great love with which Christ loves his church. By our concrete deeds of love and care for one another, we make tangible the love that God makes possible among all his people.

Finally, as a celebration of the fact that God dwells in our midst as one who cares, cures, and strengthens, the sacrament of Anointing calls us to perform those actions that remind people that they have not been abandoned by God in sickness, old age, and death. Standing in the place of Christ the Healer, we are called to strengthen the weak, encourage the despairing, affirm the doubting, support the faltering, and give hope to the desperate.

CRITERIA FOR LAY MINISTERS

The words and actions of lay Christians are clearly ministerial when (1) they fulfill the scriptural understanding of ministry as any human activity engaged in for the sake of the Kingdom or, in the words of Jesus, "for my sake and the sake of the gospel" (Mk 8:35; 10:29); and (2) when they contribute sacramentally to making Christ's presence

tangibly felt in the world. Thus, the ordinary activities of Christians, when done with the conscious intention of contributing in this twofold way, constitute the ministerial dimension of Christian life. Going beyond purely church-related activities or "official" ministries, lay persons are called to be church-in-the-world in every aspect of their lives. The seven sacraments, as focal points or highlights of Christ's present activity, can serve to increase our understanding of how to be sacrament-persons, ministers who strive to make Christ's presence real and tangible both in the Christian community and in society at large.

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Yuppie Disease Perplexes Physicians

Two recent reports in the *Journal of the American Medical Association* describe a disease that is draining the physical strength and mental energy of increasing thousands of Americans. Because a disproportionate number of its victims have been young, white professionals, it has become known as the yuppie disease, but it has also been called chronic mononucleosis and fatigue syndrome.

The most troublesome symptom of this poorly understood form of illness is extreme exhaustion. Other findings, not always present, include fever, swollen glands, headaches, painful sensitivity to light, aching muscles, and intermittent physical weakness. Walking or lifting even a light object can at times become almost impossible. Many sufferers report experiencing a flawed memory, inability to read, difficulty staying

awake, and feelings of depression that drive some to consider suicide.

Doctors who see the disease striking people in clusters, as happened in the Lake Tahoe region of California, are sometimes inclined to attribute the symptoms to a combination of depression, hypochondriasis, and mass hysteria. Several viruses are being studied as possibly related to the syndrome, but no cause has been established so far, and neither is there a known cure. Stress reduction or sleeping pills have provided relief for some. Anyone who suffers from the symptoms mentioned above, particularly the persistent fatigue, should consult a physician. Several other diseases cause similar distress, and these can be diagnosed and treated, even though effective treatment for yuppie disease itself still eludes medical scientists.

Preparing for a Sabbatical

KATHERINE HANLEY, C.S.J.

The movement toward taking a "sabbatical," a time away from active ministry for renewal and rest, is growing rapidly, and an increasing number of ministers find themselves enjoying the prospect of a period of time—usually four months to a year—for personal growth and leisure to explore new dimensions of their lives. The description in Deuteronomy (15:1-6) is a rich one; in contemporary ministry we celebrate the "year of letting go" to forgive debts, relax obligations, let the land lie fallow, and delight in the God who calls us to newness.

Since for most of us a sabbatical is a rare or one-time opportunity, we come to it with little experience at preparation. This article is based on personal findings, a good bit of interaction with others, and some longer work on a sabbatical proposal for members of my religious community. It offers some questions that may be helpful in planning or choosing a sabbatical and suggests that preparing for a sabbatical may be an enriching part of the experience itself.

1. When? When to request or plan a sabbatical is an issue that sometimes decides itself if, for instance, a ministry has a natural termination point. In some agencies or institutions one's time is "due" or scheduled, or one becomes eligible at a certain point. These factors aside, it is helpful if the sabbatical time can occur so that one comes to it with energy and hope rather than after exhaustion or near burnout. In other words, the notion that "I can't hang on any longer so maybe I'll request a

sabbatical" is not the ideal. The biblical notion of sabbatical, after all, was to let the land lie fallow not because it was depleted but because it could renew itself more creatively if the tilling stopped *before* all the nutrients were exhausted.

2. What? Generally speaking, sabbatical experiences fall into two broad groups: the individually planned experience and the program experience. Before plunging into a consideration of all the possibilities, it is beneficial to take a quiet look and ask some questions. Basically, the questions come down to this: What am I hoping for? Time to rest and pursue interests such as reading, writing, artistic endeavors, physical exercise? Time to interact with others in stimulating discussion? Time to put into context the bits and pieces of my life? Time to recover focus or spiritual or physical wellness? Time to plan and prepare for a new ministry? Adventure? Leisure? These are all good answers. There are no right or wrong replies, but there are many pointers for guidance and wise choice.

An individually designed or unstructured sabbatical experience might include, for one person, time at a retreat house, some travel, time in solitude for prayer or reading, perhaps some volunteer ministry, or any other combination that is life-giving. Such a plan might appeal to a person who has fairly definite interests and aims, can act independently, is not eager for prolonged group interaction, and has an established support system. Like any other decision, this one has tradeoffs: the time

can easily be diluted with projects and "busyness," the energy to make enriching decisions can lag, one may be lonely, good spiritual direction or other supports can be hard to find. Again, the question here is not "what is good?" but "what is good for me?"

Programs for sabbaticals, often offered through dioceses, religious communities, or educational institutions, vary enormously in kind, duration, expectations, academic rigor, setting, support systems, and basic philosophy. Once again, it is helpful to ask questions: Would I like most things programmed (particularly if I have been stressed by having to make many decisions), or would I prefer options and periods of unassigned time? Am I turned on or off by the prospect of academic work—for credit or not for credit, at a fairly sophisticated level or in a more introductory manner? Do I see myself needing a good deal of updating, or am I fairly well-read and more in need of a context in which to put my reading? Would I prefer an orientation to developmental experiences? Spiritual growth? Theological reflection? Creative expression? Pastoral concerns? Justice issues? Many combinations are possible, but four months or even a year will pass quickly, and one must make some choices from among the abundance.

3. Where? No physical setting is without its advantages and disadvantages; it can be helpful to meditate about these as well. A rural setting may provide richer opportunities for contemplation, for movement away from urban noise and congestion, for invitations to affirm wellness through outdoor activities, for stimulus toward the creative arts. In contrast, an urban setting may allow greater diversity in ministry experiences, wider cultural opportunity, greater ease in locating good support services. University settings provide splendid libraries with good research possibilities, lively subcultures that can delight and stimulate, fine guest lecturers, and other events.

Some sabbatical programs are live-in; these offer marvelous opportunities to form relationships, to plan liturgies or other activities together, to take advantage of support services. Other programs leave participants to make their own living arrangements, thereby encouraging independence for persons who have been living fairly structured community lives and who would like the experience of something different.

MOVING TOWARD DECISION

Once I have meditated on my questions, gently, and with the comforting realization that the answers are not going to be right or wrong, it is then a good idea simply to request as much information as possible, locating addresses and calling for brochures. The printed materials will be most useful,

particularly if I know what I am looking for. It is also easy and appropriate to call personnel at the various centers that interest me. Without exception I have found staffs helpful, willing to answer questions of any sort, and totally committed to making a good match between what they offer and the persons they attract. Since word-of-mouth advertising is highly effective, many centers will provide names and addresses of "graduates" to contact; once again, it is advisable to have specific questions. What was a wonderful experience for one person may, after all, be too structured, too nondirective, too "busy," or too casual for someone else.

There are also some personal questions I need to ask as I move toward a decision. Is it, for instance, important for me to be near a health-care provider, a counselor, a spiritual director? Have I family stresses that make distant travel a strain rather than an adventure? Have I specific ministry aims that would make it beneficial to move toward a certain area? I may wish to gain experience in speaking Spanish or to live among specific populations. Can the program I design or select be implemented comfortably within the budget I am working with? I need to allow a bit of slack to accommodate rising costs, new options, and unexpected needs. Will transportation be a need and, if so, will it be a continual stress, or can I rely on public transportation? If the end of the sabbatical coincides with the beginning of a new ministry, can I build in some experiences that will facilitate that transition?

As we move through middle age it is often harder to make new choices; we stay sometimes with the known and the familiar. Sabbatical time might well be a chance to begin something new: take up a new sport, for instance, or learn to paint; change one's dress or hairstyle or make a new friend; subscribe to a new periodical and read it faithfully; learn to appreciate a new artist or composer; take a totally different translation of Scripture and use it for prayer and reflection; sleep later; try some different foods, go somewhere alone; let these small surprises image some ways in which the God of surprises might act as well. A prayer for a sabbatical might be T.S. Eliot's "teach us to care and not to care," as we prepare carefully yet leave freedom and elbow room for the unplanned, the spontaneous, the joyous fluke.

Finally, because the sabbatical is a rare or one-time experience, it is tempting to head into it with the fixed aim of making every moment count, getting the most out of it, making the perfect choice. The biblical image is reassuring once again: the land lies fallow, allowing itself to be replenished, to be revitalized. From our perspective the land isn't "doing" anything. A sabbatical can teach us, once again, that being ministered unto is as God-filled an experience as being minister.

India in Mind

JAMES TORRENS, S.J.

Waking now where I can drink the water
I am asleep still in India.
It gets you into its system.

I begin morning prayer with a profound bow.
People elsewhere are arranging petals,
spotting their foreheads with vermilion.
Should I throw grain to the birds?

A palm tree in our Gardens could have
someone shinning up
to empty the palm-juice gourds.

Punching in on the computer, I evoke
a boy minus his ankle begging,
turbans, the bright film of saris.
Who are you? the brown faces ask.

The sitar penetrates our music.

I am surprised by cars neatly in lanes
instead of mopeds, bicycle rickshaws,
carts, cattle, Public Carriers,
and autos swerving and honking.

Now that there's rain, will the power stay on?

By night families squatted around fires
leave me with India in mind.

Below the Himalayas people have to struggle daily, at the mercy of drought and flood, with their roads and power lines and bureaucracies overloaded, just to keep alive. Despite this they manage to suggest strikingly to the rest of the world what it is to be religious. Even their way of greeting strangers, with the palms joined as if in prayer and a gracious bow, seems decidedly reverential, especially by contrast to the democratic handshake.

Consider the start of the day. On the outskirts of Kathmandu, Nepal, a man is setting out flower petals along a bridge, burning incense, dabbing vermilion on his forehead, and casting crumbs to the birds. Down the street from us, neighborhood women do the same at a streetcorner shrine to Ganesha, the elephant-boy deity. In Ranchi, India, I am awakened at 4:30 A.M. by the Muslim call to prayer, prerecorded and amplified from a local minaret. Allah's praises precede even the raucous awakening of crows. Half an hour later, not to be outdone, the nearby cathedral tower tolls more than fifty times, summoning the faithful to Mass. In Bangkok, Buddhist monks go out in the early morning with their begging bowls to ask for the food that they will share within their monastery.

Throughout Asia and the Near East, one learns to go barefoot in the presence of the holy. The injunction to Moses from the burning bush draws on a worldwide religious sense. Removing shoes or sandals is the expected comportment in Sikh, Hindu, and Buddhist temples, in mosques, and indeed in most Catholic chapels. Even the camera-happy tourist, awestruck for once before the Holy, enters with stockinged feet into the immense courtyard of the Jama Masjid mosque in Delhi, where the faithful align themselves along white stripes to bow

India, Nepal, and Tibet have impressed the West in recent decades as being the home of meditation

profoundly for their hours of prayer. (The minarets of Jama Masjid, at the time of our visit, were flying small black flags for members of the mosque recently killed by their Hindu neighbors. In the overcrowding of Delhi, *ahimsa*, or nonviolence, has little chance to prevail.)

India, Nepal, and Tibet have impressed the West in recent decades as being the home of meditation. In North America the educated and the suburban dwellers, buried under commitments and complications, often search out some holy man, or *sadhu*, who can act as a revered mentor, a guru, in the ways of meditation. Some do so only after the warning of a heart attack or other illness caused by compulsiveness; the recovery techniques call for slowing their pace, allowing themselves to appreciate and contemplate the world around, attending to matters of lasting value. Whatever the inducement, many today, although they face the constant risk of falling prey to charlatans, follow the unmistakable call to inner peace.

There is something compelling in that historical exemplar of the way of meditation, Gautama Buddha. The Buddha, born into domestic comfort in southern Nepal several centuries before Christ, found something trivial about his life and something woefully lacking. The Hindu view of all things in the cosmos as cyclical, and of the individual as very small and transitory, affected him deeply, as did his acute personal sensitivity to the endless amount of suffering around him. He was moved thereby to his *Dharma*, or doctrine, of detachment, but was moved also to exercise as well as teach kindness and compassion to any creature subjected to suffering and death.

Buddha pondered how to escape absorption in the self, how to avoid being spun helplessly on the wheel of desire, how to pass from the racecourse of becoming to the peacefulness of true being. Assuming a moral code much like that of the Ten Commandments, radically simplifying his life, he practiced a discipline of objectless attention. The Enlightened One, his gaze concentrated upon the inner and lasting realm, or his hand extended in the gesture of compassion, is still the dominant image in Thailand, Burma, Japan, and Korea—though not so, ironically, in the region of his own preaching and meditation, Bihar State in India.

CULTURE SHAPES CATHOLICS

Into this huge religious framework of the Asian subcontinent enter the offspring of the Second Vatican Council, in increasing numbers. Their Catholic life—their music and liturgical gestures, their evangelical simplicity and fondness for contemplation—owe much to the pervasive religious culture. The person innocent of Hindi is surprised, for example, when attending Mass in that language, to hear the age-old Sanskrit invocation of peace, *Shantih*, leap out from the pre-Communion prayers. And yet, saying that, the casual observer, at least this one, will note something very distinctive about Catholics in India, their faithfulness to the opening sentence of the *Pastoral Constitution on the Church in the Modern World*, (*Gaudium et Spes*): “The joy and hope, the grief and anguish, of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish, of the followers of Christ as well.”

The perspective of this sentence derives, as anyone will see, from the gospel of brotherly love as enunciated by St. John and from chapter 25 of St. Matthew, where the believer comes finally to be judged by whether he recognized, or failed to recognize, Christ in the needy. Earthly life, this one incarnation that is given us, draws all its meaning from the incarnation of God, that assumption of our flesh by the divine Word that so ennobles the sphere of the human. The meditation of Christians, far from objectless, focuses on the suffering and death of our Savior, which assumed and transforms our own. Yet Jesus Christ, in atoning, brings “as many as receive him” into a hopeful condition, the participation in divine joy.

So it is that within the sacred environment of India today, the Christian churches find themselves impelled by “the charity of Christ” to a very organized exercise of compassion. How inspiring to discover, for example, in the Hindu shrine city of Pasupati, Nepal, that the elderly Hindus, retiring alone to the wards of a rambling hostel in preparation for their death, are fed and tended by none other than the Missionaries of Charity. Equally inspiring is it to find these same sisters housing tu-

bercular orphans with them, and to meet the young drug addicts and the handicapped street boys who are living under the wing of a Jesuit well known in Kathmandu. In India the evidences are widespread: leprosaria, dispensaries and clinics, workshops in domestic skills for women, catechizing and socializing that includes the untouchables. The church here has also promoted the human and religious well-being of those indigenous, non-Hindu people called "tribals," who populate an east-west band across India; many adults from this background now appear prominent among religious congregations and in public life.

In India, the Catholic education of women, in some ways so traditional an apostolate, plays a pioneering role in releasing a cadre of well-trained teachers, Hindus as well as Christians, into the country's school system, besides greatly increasing self-confidence and self-esteem. Catholic schools, in general, though careful not to proselytize the non-Christian student, communicate their own Old and New Testament to those individuals who have been nourished on the Hindu epics and the *Vedas*. Thus the faithful in India move toward that *Relation of the Church to Non-Christian Religions* that was a major concern and the subject of an explicit declaration at Vatican II.

Pre-evangelizing and commitment to serve the needy are not the sole function of the church. The

contemplative function shares honors with the active, as is only right in the land from which Buddhism, the teaching of the Enlightened One, went forth to permeate Asia. We read in *Gaudium et Spes*:

The gifts of the Spirit are manifold; some believers are called to testify openly to mankind's yearning for its heavenly home and keep the awareness of it vividly before people's minds; others are called to dedicate themselves to the earthly service of fellow human beings and in this way to prepare the way for the kingdom of heaven.

The two-percent Catholic minority of India gets its motivation from the mystery of "the Word made flesh." No doubt the laity, the clergy, and the religious orders have to struggle hard even among themselves against this bias toward a stratified social order, this inclination to grade individuals and even regions on a scale of importance. But to the extent that they do live their faith, they shine vividly as a "light to the nations," especially to the old Christian ones where, after long burning, it seems to have dimmed. In India the electricity continually blinks and shuts off (the running of computers must be a nightmare). Yet a continuing and dependable light comes to the country from another source, the adherents of the One who "so loved the world."

Potassium Lowers Risk of Stroke

By simply adding a single extra helping of fruits or vegetables to your daily diet you might lower your risk of suffering a stroke by as much as 40 percent over an extended period. Potassium from these readily available sources may protect arteries from the ravages of high blood pressure and thus lower the risk of stroke. This was the report presented by Dr. Louis Tobian of the University of Minnesota and his colleague, Tokuichiro Sugimoto, to the American Heart Association's annual meeting on high blood pressure.

The Tobian-Sugimoto animal research project

showed that potassium does not lower blood pressure, but prevents elevated blood pressure from damaging the arteries. It accomplishes this by blocking the growth of muscle cells near the inner arterial lining. Such muscle-cell growth narrows the arteries and contributes to the blockage by cholesterol and other fatty deposits that may be accumulating. This eventually causes a stroke if a major artery that supplies blood to the brain becomes clogged. Damage resulting from the abnormal growth of muscle cells in the lining of the arteries can also cause the affected arteries to rupture.

Diving Into Your Self

PATRICIA RYAN, S.M.

Adrienne Rich begins her poem "Diving into the Wreck,"

First having read the book of myths,
and loaded the camera,
and checked the edge of the knife-blade,

This preparation for descent into the unconscious reminds us to bring our myths, an objective vision, and the courage to cut loose to the task that Carl Jung describes as the most significant thing we can do for the social ills of our time, "to face the darkness within." Rich goes on to say,

...
I am having to do this
not like Cousteau with his
assiduous team
aboard the sun-flooded schooner
but here alone.

Those of us involved in social justice work know the importance of solidarity, affinity groups, and as great a number as we can muster for a demonstration. This orientation can distract us from the lonely descent.

There is a ladder.
The ladder is always there
hanging innocently
close to the side of the schooner.
We know what is it for,
we who have used it.

Once we have embarked on the journey into the darkness, precaution is needed to avoid fascination with the terrain or becoming stuck in the therapeutic process.

...
And now: it is easy to forget
what I came for
among so many who have always
lived here

...
I came to explore the wreck

Exploration of the wreck, our scuttled selves, the shadow side of our individual personalities, is the great challenge to our awakened state.

...
I came to see the damage that was done
and the treasures that prevail.

In the unconscious we find damaged or unhealthy areas in need of healing and also buried treasure, potential for an enriched and more wholesome life.

I stroke the beam of my lamp
slowly along the flank
of something more permanent
than fish or weed

The psyche or soul, which does not pass away with time, is the object of our scrutiny.

the thing I came for:
the wreck and not the story of the wreck
the thing itself and not the myth
the drowned face always staring
toward the sun
the evidence of damage

Some religious intuitives see what has traditionally been called "original sin" as a loss of consciousness. In the poem, damage has been done, but it is not projected back to our "original parents." Rather than take the easy route of pretending that our myths, or the "truths" told by our forebears, are our religious reality, we confront the real face that is turned toward God. How difficult it sometimes is to encounter the "drowned face" of our own experience that is "always staring toward the sun" with no vestige of a shadow on its countenance, no projection on the surroundings. Such enlightenment can be frightening, and the fearful will avoid "this threadbare beauty, the ribs of the disaster."

This is the place.

Rich now focuses on the personal archetypes.

And I am here, the mermaid whose dark hair
streams black, the merman in his armored body
We circle silently
about the wreck
we dive into the hold.
I am she: I am he

The animus or anima that we so frequently project
onto others and believe to be other, freely swims
in the unconscious depth, at times appearing to us
in dreams where we "sleep with open eyes."

...
we are the half-destroyed instruments
that once held to a course
the water-eaten log
the fouled compass

Whatever it is within us that has been "left to rot"
meets us as a hidden half of ourselves and enables
us to move away from projecting a negative image
onto whoever is the current victim of our raging jus-
tice. Instead we become blessed with the wisdom to
embrace the darkness and to call it "I."

We are, I am, you are
by cowardice or courage
the one who finds our way
back to this scene
carrying a knife, a camera
a book of myths
in which
our names do not appear.

New Cholesterol Study Triggers Major Treatment Program

In the last (Fall 1987) issue of *HUMAN DEVELOPMENT*, we offered our readers an "update on cholesterol and coronary heart disease." Within a few days of the publication of that article, a U.S. government-sponsored panel of health specialists meeting in Washington, D.C., reported on the National Heart, Lung, and Blood Institute's National Cholesterol Education Program. The report's recommendations for physicians and patients outdate those prepared by the conference of experts convened by the National Institutes of Health in 1984.

The program's goal is to reduce heart attacks by urging all adults to achieve a cholesterol level of below 200 milligrams per deciliter of blood serum. This is a lower level than previously considered normal. The report, called Adult Cholesterol Treatment Recommendations, calls for blood testing every five years for everyone over age twenty. It also creates a single set of desirable cholesterol levels for all adults, whatever their age or sex. Previous recommendations allowed older patients to have high levels before they were considered to be at risk, and women were allowed higher levels because men were thought to be at greater risk. Heart disease specialists believe that if doctors follow

the report's recommendations, 20 percent to 25 percent of American adults will be found in need of treatment by diets or drugs. Most of these individuals are not now in treatment.

The report specifically recommends that doctors screen all adults by administering two blood tests within two months of one another, averaging the results to determine a patient's cholesterol level. Those with an average below the 200-milligrams-per-decilitr level should be retested in five years. Those between 200 and 240 are considered to have "borderline-high" levels. Persons without other risk factors (e.g., a history of smoking, high blood pressure, or a heart attack) should be placed on a low-fat diet and rechecked annually. Those with two risk factors—being male is one—should have their blood further analyzed to determine the levels of a type of cholesterol called low-density lipoprotein, or LDL. This is the type of cholesterol considered most dangerous with respect to causing deposits of fat inside the coronary arteries. Heart disease is the leading cause of death in women after the age of sixty-six. In men it is the number one killer from the age of thirty-nine.

BOOK REVIEWS

"I Only Want What's Best for You": A Parent's Guide to Raising Emotionally Healthy Children, by Judith R. Brown, Ph.D. New York: St. Martin's Press, 1986. 176 pp. \$14.95.

Among some psychologists, there is prevalent a spirit of altruism that expresses itself in a desire to "give away psychology" to benefit the multitude of people struggling with emotional issues springing from individual and group life. Her latest book suggests that Judith Brown is one such altruistic psychologist. Her motive for writing this volume, she states, evolved from meeting families that were suffering from "tragedies...[and] disasters [that] seemed so unnecessary and so alarming. Could these things happen also in my family? I thought, There but for the grace of God go I" (p. 165). The spirit of compassion and concern reflected here permeates the entire book and contributes to its effectiveness and appeal.

Brown, a psychotherapist in private practice, presents a wealth of theoretical insights and practical observations that can provide struggling parents with a new sense of hope and power. Her thesis can be stated simply: many parents unconsciously use their children to gratify their own covert needs, all the while rationalizing that they are only doing what's best for their children; any such emotional use of children by parents will undermine their development. Swiss psychiatrist Alice Miller has already written extensively on this topic (*The Drama of the Gifted Child*), but Brown makes a unique contribution by addressing herself primarily to parents rather than professionals and by making the translation of theory to everyday reality easier with her illuminating examples and anecdotes about how this "innocent evil" perpetrated by parents operates in familial settings we can all readily recognize.

Brown's principal recommendations to help parents extricate themselves from any destructive pattern in their relationship with their children reveals her theoretical orientation as a Gestalt therapist. The central axiom of Gestalt therapy is that awareness brings about "response-ability." Consequently, she sums up her basic message to parents in this way: "Difficult it may be, but until we cast a cold eye at the reality of who we are and what we are doing, unless we bring our parenting out of the cave of the unconscious, we will perpetuate the innocent evil in our own family. An important requirement...then, is resolutely to look at, and see, what is actually going on in our families" (p. 122). According to Brown, awareness itself is healing because the repetitive and destructive family dance can only be enacted in the dark. By illuminating and exposing it, awareness empowers people to stop the dance of destruction.

An experienced clinician, Brown brings a sensitive and perceptive eye to family dynamics. Willing to share her own personal experiences, she provides concrete ways in which people can increase their awareness of *what* is happening and *how* it is happening. "What" and "how" are the key questions that can keep parents in touch with the actual reality of their family system, which is often concealed from awareness by their mythologies, expectations, and idealizations about how family life should be. To keep their perceptions of family dynamics honest and unblocked, she reminds parents that (a) they are all ordinary people with normal frailties and fears and therefore don't need to pretend to be perfect; (b) old "shoulds" may blind them to their behavior, feelings, and desires; and (c) telling themselves that they must *do* something about what they see and hear will keep them from seeing and hearing in the first place.

Brown also suggests several important areas to look at in order to help parents become more aware of their family system: Who has the power in your family? How are feelings handled? What do you do about differences? Are conflicts overt or covert? Her discussion of these issues can truly sharpen par-

ents' perception of family dynamics and increase their capacity to respond constructively.

This book can be extremely useful for those engaged in pastoral ministry as well as for parents. As a Novice Director, I appreciate the need to have a deeper understanding of the family dynamics and background that novices bring with them. I have discovered in my dozen years of formation work that more and more aspirants enter with a background of affective deprivation and emotional disturbance traceable to childhood experiences. These issues need to be addressed in spiritual direction, if the candidates are to make progress in their spiritual life and vocation discernment. Brown's book has enlarged my capacity to hear these novices with greater understanding and empathy.

Besides those in formation work, persons engaged in the pastoral care of individuals and families will certainly find this book to be an important resource. In the process of helping others receive Christ's healing of past wounds, the minister must often assist them to reconcile themselves with their parents. This book will enhance people's understanding of the source of their past pains and enable them to go beyond blaming to forgiving parents who have, in Brown's words, "the toughest job in the world."

—Wilkie Au, S.J., Ph.D.

Collaborative Ministry: Skills and Guidelines, by Loughlan Sofield, S.T., and Carroll Juliano, S.H.C.J. Notre Dame, Indiana: Ave Maria Press, 1987. 134 pp. \$5.95.

Just in case the importance of "community" is not already appreciated, I submit the following quotes for consideration:

We do not say "My Father, who art in heaven," nor "Give me this day my daily bread." It is not for himself alone that each person asks to be forgiven, not to be led into temptation or to be delivered from evil. Rather, we pray in public as a community, and not for one individual but for all. For the people of God are all one.

(From a treatise on the Lord's Prayer, by Saint Cyprian)

In and through community lies the salvation of the world. . . . Nothing is more important.

(M. Scott Peck, *The Different Drummer*)

The authors have more than once proven their interest in "community," and this latest publication more than confirms their dedication to the idea, because one of the basic ingredients of community is collaboration. They have done a masterful job in providing a practical handbook for busy people.

Let me dispose of two negative items before expanding on the many virtues of this book. First, although perhaps it was a typographical omission, I believe a more appropriately meaningful reading of lines three and four on page fifty-one could be achieved by insertion of the word "of" between "sense" and "control" in line three. Second, and this is arbitrary I admit, the chart on page fifty-five would be enhanced by the inclusion of Erikson's schedule of "virtues" to be developed for each psychosexual stage. (See *The Life-Cycle Completed*, by Erik Erikson).

I was particularly pleased to see the notion of "learned helplessness" developed so well, because of its wide application not only to religious groups but to so much of society at large today. Likewise, it is hoped that in this day of psychological enlightenment, *all* religious communities would follow the suggestion made on page forty-three that "formation programs . . . would do well to evaluate how well they are preparing the candidate for collaborative ministry." Indeed, all formative groups, including those concerned with the diaconate ministerial activities, would do well to consult this fund of knowledge.

I believe Sofield and Juliano are accurate and practical in their appraisal of the work of Erikson. The coverage may appear to be skimpy, but in reality the authors have succinctly given us the very heart of his thinking and have applied it handily to the ministerial scene. Certainly, much more can be, and has been, said by and about Erikson, but not all is applicable to the point of this text.

The section on group dynamics is another exercise in faithful but concise rendition of materials. They have succeeded in reducing many volumes written by experts, and many hundreds, if not thousands, of hours of their own experience, to a few pages of clear and eminently practical "dos and don'ts." This is not to say that they advocate bypassing a valid training program; this book can provide, however, a quick reference guide for one already acquainted with group dynamics.

The chapters on conflict and confrontation are, to my mind, the best resumes of the most modern thinking and practice on the subjects. These two topics are the center of concern for every pastor/minister, and the authors' presentation, which is clear and direct, can be extremely useful in a live context. It appears to me that the "discussion/reflection questions" at the end of each chapter provide useful tools for self-study or group instruction and, as such, enhance the overall value of the book. I recommend the book to all pastors or ministers

in fact or in preparation, and to prove my conviction, I am ordering several copies for distribution to friends as gifts.

—Angelo D'Agostino, S.J., M.D.

Take Heart, Father (A Hope-Filled Vision for Today's Priest), by Rev. William J. Bausch. Mystic, Connecticut: Twenty-Third Publications, 1986. 201 pp. \$9.95.

Reverend Joseph M. Champlin, Vicar for Parish Life and Worship, Syracuse, New York, writes of this book in its foreword: "Bill Bausch begins this book by relating to the pain of today's priests whose fractured identity is in sore need of healing, affirmation, and clarity. The pages of *Take Heart, Father* supply a good measure of that necessary healing, affirmation, and clarity." The author himself states, "I would like this book to have a note of persistent hope...or hopeful persistence...I think there is light to be found, new ways of priesting...an exciting breakthrough awaiting us." Father Bausch dedicates this book to "re-visioning who and what we are and suggesting hope for the future."

Each chapter begins with stories and jokes (mostly clerical). The author explains this by saying, "Life can be grim enough to make us take ourselves too seriously. A little self-inflicted laughter can go a long way to easing our confusion and nudging us along on a journey that for two thousand years has, for the most part, been enhanced and brightened by the particular and singular charisms of our confreres."

The introduction is followed by what the author

terms "A Prologue of Clever Things," such as a report from Jordan Management Consultants to Jesus indicating that the twelve men Jesus picked "for management positions in your new organization...are lacking in background, education, and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability."

Obviously, the reader is in store for some good chuckles as well as serious reflection. Chapter 1, "Megatrends," identifies ten counterpunctual megatrends, five concerning decline and five concerning growth, that are in absolute tension with one another and buck many centuries of tradition.

A chapter called "Good News" suggests the reader use for daily meditation seven proclamations of good news that are enunciated. Other chapter titles include "Authority and Leadership," "Context for Collaboration," and "Principles of Collaboration." The chapter titled "Contexts of Priestly Spirituality" identifies five contexts within which the area of priestly spirituality is addressed. The author deals insightfully and sensitively with relationships and sexuality as contexts for healthy priestly spirituality. He cites an article by James B. Nelson, an Episcopal priest, in which three issues are identified that connect male spirituality and sexuality, "issues that need to be looked at and come to terms with: the genitalization of sex, homophobia, and the fear of death."

Father Bausch concludes *Take Heart, Father* with the proposition that it can be "positively joyous" to enable and free the charisms of the people. This is an exciting book and one that fulfills its purpose of providing a hope-filled vision. Reading it enables not only "Father" to "take heart" but each of us, irrespective of the level of priesthood to which we are called.

—Daniel E. Jennings, D.S.W.

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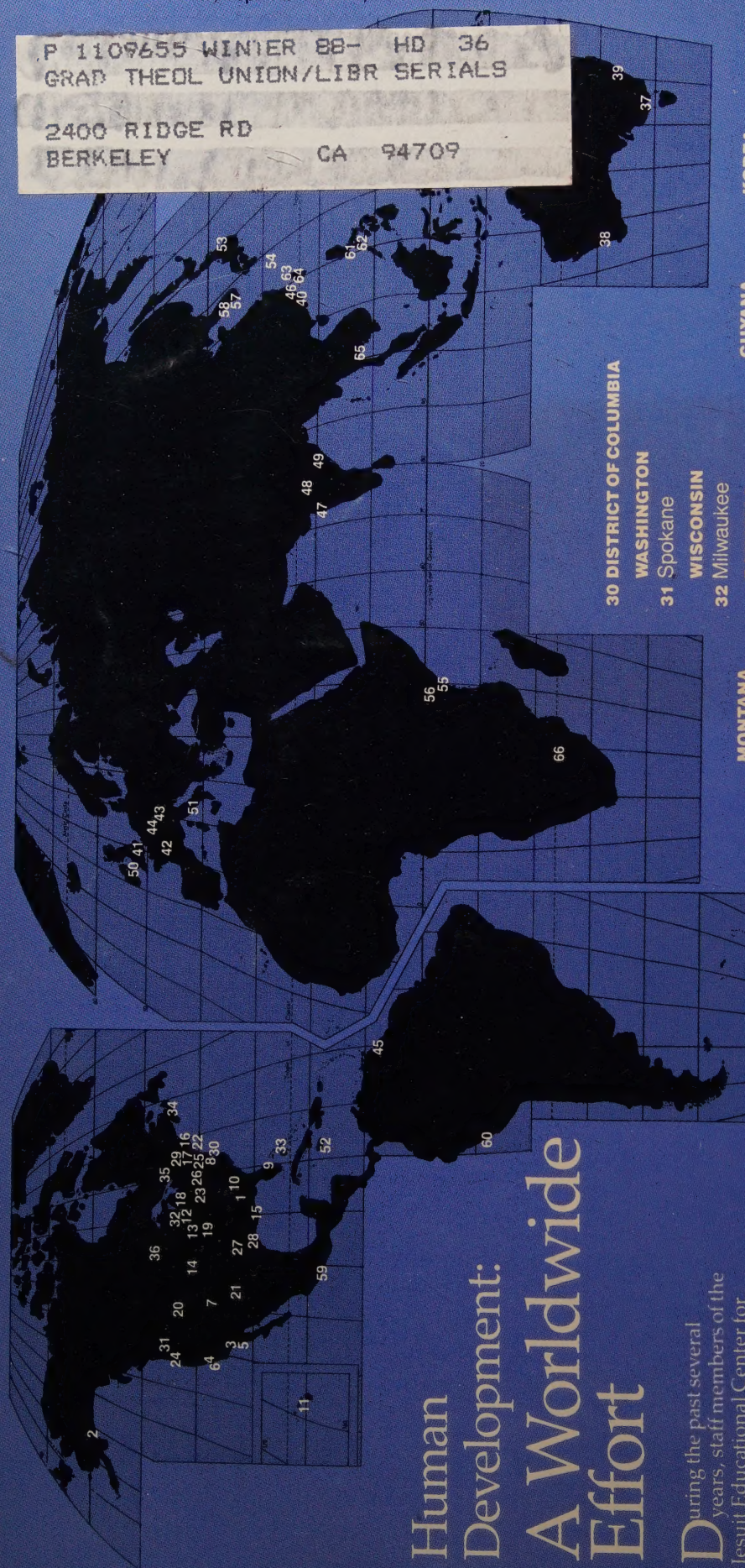
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Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.



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